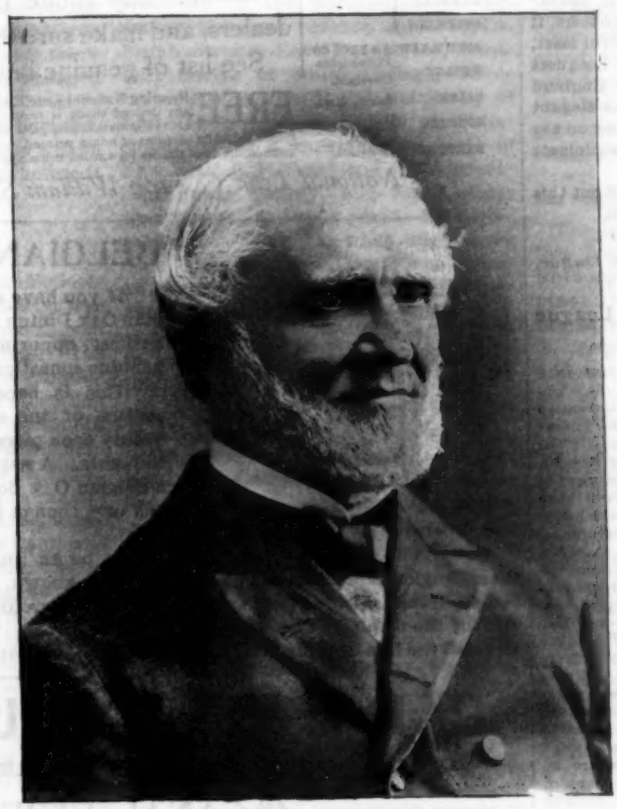
Rev Chas E Hall 99

Zion's Herald

Wednesday, June 15, 1898



Rev. William R. Clark, D. D.

FIRST DISTRICT EPWORTH LEAGUE CONVENTION

BANGOR is the place. It was Maine's turn, and we had never met in East Maine. Bangor's attractions could not be resisted. July 5-8 is the date.

If you are an Epworth Leaguer within the bounds of any Conference lying wholly within New England, or in Italy, you have rights and responsibilities in this convention. Everybody, however, is invited.

When you see the program you will want to come. Maine is far-famed as a summer resort. Our social features include excursions to two of its most famous spots — Bar Harbor and Moosehead Lake. Those who come with pencil and paper for practical suggestions will find the departmental conferences most valuable. Inspiration for missionary work and Mercy and Help will be abundant. Patriotism will be stirred and Old Glory will wave. A great literary treat awaits those who hear the evening lecture.

We are praying that the convention may be a mighty spiritual uplift to those present. We shall have devotional exercises, a love-feast, holy communion, an early morning prayer-meeting, a consecration service, and a whole evening given up, with sermon and after-meeting, to the quickening of our zeal for Jesus Christ.

Let the Epworth Leaguers of Maine turn out *en masse*. New Hampshire will, doubtless, be largely represented. Vermonters, if not surfeited with their own bountiful feast, will be warmly welcomed. Many Leaguers from the New England and New England Southern Conferences will take the elegant steamer "City of Bangor" at Boston on the afternoon of Monday, July 4. We anticipate a trip of unusual social delights.

Reduced rates on land and sea will put this great opportunity within your reach.

WILLARD T. PERRIN,
President First Dist. Epworth League.

The First District Epworth League Convention

PROVISIONAL PROGRAM

The First District Epworth League Convention will be held at Bangor, Maine, July 5-8. The following is a provisional program: —

Tuesday, 2 p. m., love-feast, in charge of Rev. Dr. G. D. Lindsay, of Waterville, Me. 2.45, sacrament of the Lord's Supper. President Perrin will have charge. 3.30, business; annual reports of the president, vice-presidents, secretary and treasurer of the First District. 7.30, Greetings will be extended by prominent representatives of the city and the local Leagues, followed by the annual sermon. Bishop Goodsell has been invited to be the preacher.

Wednesday morning, sunrise prayer-meeting. 8.45, department conferences. 10.30, reports to the convention. 11.15, address by Miss Mary A. Danforth, of Japan. 2 p. m., address by Hon. A. S. Roe, of Worcester, Mass. 2.45, meeting for men — addresses by Rev. George S. Butters of Massachusetts, and Rev. C. W. Rowley of New Hampshire; meeting for women — addresses by Prof. Harriette J. Cooke and Miss Mary E. Lunn, of Boston. 7, lecture by Rev. Dr. S. Parkes Cadman, of New York — subject, "The Puritan in England and America."

Thursday will be devoted to excursions. Very low rates have been secured for Mt. Kineo, Moosehead Lake, and for Bar Harbor, Mt. Desert.

Friday, sunrise prayer-meeting. 9 a. m., business session. 10 a. m., address by Mrs. Margaret Bottome, of New York. 10.45, address by Dr. Julia Morton Plummer, of Boston. 11.15, outlook service, Rev. F. N. Upham in charge.

TRANSPORTATION RATES

From any station on the Maine Central one fare for the round trip. All other railroads in New England, 1½ cents per mile. To secure these special rates application must be made to Rev. H. E. Foss, Bangor, Maine, not later than June 25, naming the station from which tickets are desired.

The round trip on the Boston & Bangor steamer, leaving Boston July 4 at 5 p. m., will be $5. For staterooms apply to Mr. W. H. Hill, Boston & Bangor S. S. Co., Boston.

Entertainment will cost, at hotels, $1.50, $1.75, and $2 per day, and in private families, $1 per day. For entertainment address Mr. C. F. Winchester, 11 Middle St., Bangor, Maine.

The Chicago, Milwaukee & St. Paul, commonly called the St. Paul, is an illustration of the expansion and extension of these modern distance-annihilators. A road chartered in 1852 was sold under foreclosure proceedings in 1863. The St. Paul Company was organized to buy the property. Ten years later other properties were acquired, and in 1874 the corporation took its present name. The mileage then was 1,399 miles. In 1881 it was 4,217 miles. It is now 6,153 miles. When the corporation took its present name, in 1874, the capital stock was $27,673,744; it is now $77,845,661. The funded debt in 1874 was $27,119,610; now it is $120,184,000. The gross earnings have increased from $8,953,017, in 1874, to $30,486,768. These are the figures of an empire of the olden time, but they fail to give the real meaning and importance of these modern factors added to our national problems. The most careful comparison of yesterday and to-day affords no warrant for prophesying what tomorrow will be in our national systems of railway transportation.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN — Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION — New York.
SOUTHERN, SHIPMAN — Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN — St. Louis.
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If you have not yet seen one of our Belgian Oak Dining Tables try and see one at the earliest opportunity. They are creating a genuine sensation.

This is because the rich, dark green surface of the oak brings out into striking beauty each piece of china or plate or glass on the table. A napkin looks twice as costly on a Belgian Oak Board as it would on a Mahogany one, though the former is really much the less expensive table of the two.

We see no reason why there should not be an immediate and wide demand for these Belgian tables as soon as they become known. They are as valuable to a hostess from a decorative standpoint as the background of black velvet is to a jeweler for the display of his gems.

And the fact of their low cost only adds to their attractiveness.

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Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Yellow Fever Outbreak

It is enough to cause anxiety to learn that there are seven cases of yellow fever at McHenry, Miss., ninety-nine miles from Mobile. It is a small town of about five hundred inhabitants, and its chief industry is the cutting and sawing of lumber. Many of the inhabitants come from Michigan, and last year there were thirty-one cases there, induced largely by injudicious eating. Strict quarantine regulations have been adopted, and the most stringent measures will be taken to stamp out the fever before it has time to gather headway.

A Cause for Regret

The superintendent of Indian Schools who succeeded Rev. Dr. Dorchester was Dr. W. N. Hailman, a man of the highest character and a model educator. His work has won the highest commendation from the friends of Indian education throughout the United States. Persistent efforts have been made to retain him, and it was hoped that the President would not displace a man so eminently fitted for the place. But he had to go. His successor is Miss Estelle Reel, who made an excellent superintendent of public instruction in Wyoming, and who will doubtless win new laurels in her new office. She was outspoken in her admiration for the good work done by Dr. Hailman and declared that if he could be retained she would not be a candidate, but that if he was to be removed she wanted to succeed him. As the first woman to be appointed to this office, she will have the sympathy and good wishes of all friends of the Indian.

The Man who Made his Mark

There has just died, in England, a man to whom English seamen the world over are indebted for laws which effectually prevent overloading all vessels sailing under the British flag. On the side of every such vessel is a small circle in white, and across this circle runs a white line. This is the "Plimsoll Mark," and it indicates the extreme deep load line. Mr. Plimsoll entered Parliament in 1868, and at once began the agitation which resulted in the beneficent legislation which made his name famous. At first the powerful shipping interests, many distinguished members of Parliament, and a large proportion of the press, were against him; but by dint of persistence, patience and good sense, he won public opinion to his side. It was smooth sailing after that, and laws were passed in 1871, 1873, 1875 and 1876 containing all the important measures for which he had contended. He was born at Bristol in 1824.

An Arbitration Conference at Mohonk

Nothing daunted by current events and no whit discouraged by opposition, the Fourth Annual Conference of Arbitration held its regular sessions at Lake Mohonk, N. Y. Col. Waring was elected president on the nomination of Mr. Smiley, the host. Bishop Andrews, Dr. Josiah Strong, Rev. Dr. Cuyler, President Seelye of Smith College, Chancellor McCracken of the University of New York, Herbert Welch of Philadelphia, Judges Cowing and Earl of New York, B. F. Trueblood of the American Peace Society, and many others were present and took part in the deliberations. Contrary to what might have been expected, the Conference maintained a very optimistic temper, and by admitting the necessity of some wars, and of the present war especially, held to the ideal of universal arbitration for the not far distant future.

The War Revenue

The result is a compromise. As compromises go, this one is all that could be expected. The fact that the Senate receded from its proposal to coin the seigniorage will go a long way towards reconciling people to the bill; but the provision to coin silver dollars at the rate of $1,500,000 a month, will cause regret now and produce trouble later on. Beer is taxed $2 a barrel; tobacco, twelve cents a pound; tea, ten cents a pound; telephone and telegraph messages, sleeping-car berths and parlor-car seats, one cent each; sugar and oil refiners, one-fourth of one per cent. on the gross annual receipts in excess of $250,000; bankers and brokers, $50; theatres, circuses, etc., $100; other shows, $10; billiard tables, $5; chewing gum, four cents on each dollar's worth; mortgages, twenty-five cents each. Stamps are provided for bonds, promissory notes, certificates of stock, bills of lading, perfumery and proprietary articles, and various other things. Legacies exceeding $10,000 in personal property are taxed on a schedule varying with the amounts in excess of that sum and with the relationship existing between the legator and the legatee. Provision is made for the issue of bonds to the amount of $400,000,000 redeemable after 1908 at the pleasure of the United States, payable in coin, with interest at three per cent. Treasury certificates bearing three per cent. interest, to the amount of $100,000,000, are also authorized. It is hoped that the provisions of the bill will add $200,000,000 a year to the treasury.

A Real Victory

While Sampson waits for the transports, and Dewey wonders what has become of his promised reinforcements, while the country stands on tiptoe to see what is coming next, the victory won in Oregon does not get its due recognition. Sound money may not have silenced all the free silver batteries nor sunk the populists' crazy schemes; but it carried the State by 10,000 majority, elected the State officers and congressmen, and secured the legislature. This insures a sound money senator; and with Ohio and Maryland already in line, the prospect is hopeful for a sound money Senate.

The Powers of the Air

The liquefaction of gases has heretofore been attended with great expense. Not long since Prof. Dewar exhibited a pint of liquid air in London which cost him several hundred dollars. Mr. Charles E. Tripler, who poses as an inventor and not as a scientist, produces liquid air by the barrel at a trifling expense. He uses simply compression and the cold of expansion. In a short time it is probable that liquid air will be generally used in cold storage warehouses throughout the country. It is hoped that it may also be used for cooling private houses, hospitals and steamers. Its value as an explosive will depend entirely on the ability to produce it cheaper than dynamite and gun-cotton. Liquid air occupies only one eight-hundredth of the space of the gas. It exerts no pressure until the instant of its evaporation; the pressure is then several thousand pounds to the inch. The difficulty of controlling a force thus suddenly exerted is considerable, but this difficulty once met we shall probably see a very general use of the power of liquid air.

The Germans Retrograde

The German Minister of Public Culture surprised the friends of education by opposing the official recognition of a preparatory school for girls at Breslau. It appears that although they are admitted to the universities, if qualified, on the same terms as the young men, there is no public preparatory school recognized by the government. The city of Breslau asked simply for the right to establish and maintain such a school; it did not ask for any appropriation whatever. But even in Germany,

in this age of the world, the Diet listened to the nap-worn statements that women were already discontented enough, that they were competing with men in the professions, and that as wives and mothers they had no use for higher education. Not only that, but after listening, they voted overwhelmingly on the side of the Minister, and the preparatory school at Breslau must go without official recognition — if it goes at all.

China's Latest Concession to England

It is announced that England has obtained a lease of two hundred square miles of territory near Hong Kong. The lease is for ninety-nine years, and includes the strategic island of Latao and a strip of the mainland behind Kan-Lung, with the waters adjacent. This will allow England to put Hong Kong in a state of defense as a naval station, and she will undoubtedly avail herself of the opportunity to make this one of the best protected of all her stations. The lease will go into effect on the first of July.

The End of the War

It is provided in the 14th Amendment that all persons who, having previously taken the oath of office under the United States or any State, shall engage in rebellion against the same, shall never again hold any office, whether civil or military, until Congress by a two-thirds vote shall remove the disability. Congress has now taken action, and by a unanimous vote made this whole country one again. No victory of arms will dim the lustre of that act, nor will any conquest of foreign lands exceed in importance this new conquest of our own which has made us forever one and inseparable.

Our New Navy

The last naval appropriation bill provides for thirty-seven new vessels. Of these three are battleships, four are monitors, and thirty are torpedo boats. We have five battleships under way, ten torpedo boats, and a submarine boat. When all these are in the water the United States will have a navy commensurate with its needs. Fifteen years ago we had no modern gun mounted on any ship of our navy. Since that time we have appropriated $387,987,840 for ships and guns; almost half that sum has been appropriated within the last five years. During the last three years we have increased our naval tonnage by over 130,000 tons. When all the ships now under construction are completed, including those provided for by the present Congress, and are ready for sea, the guns mounted on them will be capable of throwing 122,260 pounds of metal at every discharge. We shall have a thoroughly equipped modern navy, in many respects second to none, although we shall be fourth or fifth in size and rank. All these are our own production. When we began the new navy we had to send abroad for material; now we have made such progress that we are successfully competing with foreign nations, and Russia and Japan are having men-of-war built in the United States. No better guns are mounted anywhere in the world than those which the navy has turned out at the gun foundry at Washington. No nation has engines that will compare with ours in speed, endurance or workmanship. The country has done nobly for the navy; the navy will repay this with interest.

A New Capital for China

The Emperor of China appears to be fixed in his purpose to retreat from Pekin to Si-gnan in the province of Shensi. This city is about six hundred miles from Pekin, as the bee flies, inaccessible, and in a part of the empire whose inhabitants are distinguished for their physical qualities and energy. It affords military advantages which cannot have been overlooked in making the selection. It is possible that the idea is to create a military establishment powerful enough to resist the aggressions of Russia, Germany and England. Its weak point lies in the fact that steamers may ascend to the junction of the Hwei-ho, on which Si-gnan is situated. In order to do this they must pass from the sea, up the Hoang-ho for two hundred miles, through the province of Shan-tung, which is practically in possession of the Germans. This makes Germany the keeper of the gate of the empire. The court, once removed to its new capital, will be out of touch with the modern world and can indulge its conservatism to its heart's content. The sublime person of the sovereign will be safe from the prying eyes of such visitors as Prince Henry, who unquestionably did more to shock the mind of the emperor than a score of years of somewhat familiar intercourse with the ideas dominating modern progress.

The Episcopal Church Congress

The 18th biennial session of the congress of the Protestant Episcopal Church was held at Pittsfield, last week. The attendance was not as large as usual, but the session was a very successful one. While the congress has no legislative functions, it affords an excellent opportunity for the fullest discussion of topics of national interest. The sessions were held in the Methodist Episcopal Church, and were presided over by Bishop Lawrence. The address of Dr. McVickar, bishop coadjutor of Rhode Island, was an inspiration. It was thoroughly evangelical, timely and helpful. Dr. Wm. R. Huntington, of New York, read a paper on missionary work that was broad and catholic. He enlarged upon the thought that God means us to be interested in peoples as well as in people. While our 50,000 missionaries scattered among 750,000,000 heathen may seem out of all proportion, yet with God they make a majority. The work of the church is inspired by the Christian idea of one great home made up of all the world. The second day was devoted to the consideration of corporations, American institutions and the political machine. The question of whether capitalistic organizations will be beneficial to industry or not, is to be answered by the present generation, according to Prof. Schwab of Yale, one of the speakers. While the subjects before the congress on the second day might have provoked excitement, they were discussed in such a rational and sensible manner that the best of feeling prevailed. The teaching of Christ was discussed by Rev. Dr. McKim and Prof. Charles A. Briggs. The last named was greeted with enthusiastic applause, but startled some of the conservatives by asserting that all the teachings of Christ were to be found in the Old Testament in a modified form. While in its whole bearing the congress was evidently not in sympathy with the ritualistic wing, yet it gave promise of a heartier fellowship with all workers in the kingdom of God.

The War News of a Week

The bombardment of Santiago appears to have accomplished all that could have been expected. A landing has been made at Guantanamo, forty miles east of Santiago, and eight hundred marines, after sharp and desperate fighting, have succeeded in beating back the Spanish attack. Gen. Shafter is now on his way to reinforce Admiral Sampson with an army of 15,000 men, and is due to arrive at Guantanamo on Thursday or Friday.

It has been given out that another army of invasion will be fitted out on the eastern coast of Florida, and that its destination is Porto Rico. It is important to prevent the Spanish from having this island as a base of supplies while we are engaged in the conquest of Cuba. Once seized, it is likely that Porto Rico will not be given up.

The unknown factor in the problem is the Spanish army in Cuba. There does not seem to be any authentic information as to its size, equipment or stamina. Everything depends on the way it is handled; but as Gen. Blanco has given no indication of his plans, his movements will be watched with interest. He appears to be devoting himself to the the task of fortifying Havana so as to render it impregnable. That he will fight when the time comes, goes without saying. The movement against Santiago will soon determine whether Blanco can be drawn out of Havana or not.

The first expedition to Manila ought to be more than half way there. The second still waits at San Francisco, although it may sail today. The third is slowly getting itself into shape. There has been great difficulty in securing transports, and there are very ugly rumors as to the disposition on the part of ship owners to take the meanest advantage of the Government's necessity.

The latest report from Manila is that Aguinaldo, the insurgent chief, is pressing the Spanish to the gates of the city and has been occupying the province of Cavite for some time. Admiral Dewey has not reported landing any men for offensive purposes, but has given the insurgents his moral support and supplied them with ammunition, probably. The reckoning with these Philippine insurgents will come later. It is not unlikely that the very gravest difficulties of the present war will be met in effecting terms of peace that will be satisfactory to these semi-savage allies.

MISSIONARY PHASE OF THE WAR

THERE is a missionary view of the Spanish war. We have been looking at it from the American side, and considering the national and humanitarian interests involved. It may be well to have a Christian view.

Spain is the lagging hindermost of European nations in the march of civilization and Christianity. Protestantism has had no legal permission within her territory, and scant tolerance even under pressure of nineteenth-century nations. The story of the heroic Baptist missionary, Alberto J. Diaz, shows how bitter is the persecution of Protestants in Cuba, and how much of the spirit of the Spanish Inquisition pervades her hierarchy and priesthood. It reads like the record of some Waldensian hamlet of long ago.

She has excluded Protestant missionaries from her other dependencies, while her state church has presented to pagan savages a hideous caricature of Christianity, cruel and rapacious. It is not strange, therefore, that while we have been looking at the American movement on Manila as a part of a great national campaign, Protestant missionaries along Asia's eastern shore look upon the coming of the American fleet to Manila as the sword of the Lord to smite the man of sin and unbar the gateway for the entrance into those tropic islands of the messengers of the Prince of Peace.

Manila as a centre is half encircled by a cordon of missionary stations. Japan is fifteen hundred miles to the north. Southward two thousand miles lies the great Australian continent, with hundreds of islands extending south and east of it all dotted with missions. And between Japan and Australia, half encircling the Philippines, are mission stations in Java and neighboring islands, in Singapore and Penang on the continent, and in all the great seaport cities of China. Of Methodist missions Canton, Hong Kong and Foochow are but two or three days distant, and Singapore is nearer to Manila than to Calcutta.

It is not strange, therefore, that some of the missionaries can scarce restrain their eager feet as they stand tiptoe with expectation. Bishop Thoburn is providentially in England, laboring in the interest of his Indian missions; but his throbbing heart transports him to his mission home, and with the vision of a Christian prophet he looks across from Singapore to the opening Philippine fields and sends his call to American Christians to be ready to thrust in the sickle. He writes: "If I could by any possibility do so, I would be in Manila at the earliest possible day after the cessation of hostilities. A large Chinese population is settled in the islands, and as in Penang, Singapore, and all over the Malay Peninsula, so now in Manila the Chinamen will be extremely anxious to have their sons taught the English language. A self-supporting mission could be established there in a year or two at a very slight expense. We ought to see in the startling events of these wonderful days the hand of God, and hear the divine voice commanding the Christian people of that nation which has in so strange a way become responsible for the astonishing change of the past few weeks, to rise up in their strength, enter into this fruitful field, and take possession of it in the name of the Lord."

MRS. EDDY'S LATEST

BOSTON has long been counted the centre of culture and intelligence for this western world. At least, plain intimations to this effect have quite frequently been made by its more assertive citizens, who have been fond of pointing with pride to its large expenditure for schools and have been heard to boast of its high average in the matter of education. But it would seem that this idea, so pleasing to the people of the locality in question, must now be abandoned, or at least be put to some shifts and defend itself with difficulty. For only a few days ago four thousand people, we are told, attended special services at the Christian Scientist church of this city and listened with utmost eagerness not unmingled with awe to the latest deliverances of their adored founder and mother, Mrs. Mary Baker G. Eddy.

What were those deliverances? Alas! for the culture of Boston. They were simply the same old wash of weak platitudes, wild ineptitudes, and windy, worthless altitudes that we have heard so often before; they were the same queer jumble of incoherencies, inconsistencies, and impossibilities that make up the big book out of whose enormous sale Mrs. Eddy has grown rich.

She quotes the Standard Dictionary at one place, which is certainly well, as otherwise no one would suspect that she had ever seen a dictionary. It is clear that no dictionary gave her the marvelous etymology of pantheism, of which she makes so much use in her rhapsody. That must have come from some higher source. She reveals what all scholars have been hitherto ignorant of, for they, poor mortals, have always supposed that the first syllable of the word was the Greek article, *pas*, meaning all; but Mrs. Eddy, with her superhuman or celestial powers — "no human pen or tongue," she vaunts, taught her the contents of her wonderful volume, "Science and Health" — has now disclosed that the first syllable of pantheism is nothing else than the name of the god Pan, "a horned and hoofed animal supposed to preside over sylvan solitude," as she informs her worshipers. Classical authorities will no doubt be greatly obliged to Mrs. Eddy for this addition to their stores of information.

Theologians also will continue to sit at her feet, and will apply to this oracle when they wish to know anything really important about Christianity or its founder. She declares in this communication, styled "The Pastor Emeritus's Message," that "Christianity as taught and administered in the first century by our great Master virtually annulled the so called laws of matter" — which will be news, we imagine, to the world which has been ever since (without the exception even of the Christian Scientists themselves) governing its conduct in accordance with these very laws.

A specimen of Mrs. Eddy's absolutely unique exegetical power is shown in her deducing from Jesus' words (John 8: 44) about the devil — "there is no truth in him" — the conclusion that "evil is a delusion and an illusion." It is by a similarly profound and occult process, hidden from ordinary reasoners, that matter is proved to be an illusion. "If God, Good, is Mind, and evil also is mind," argues Mrs. Eddy in her calm, superior way, wholly transcending the common rules of logic, "the Christian religion has at least two gods!" In other words, since Christianity is monotheistic, there is no such thing as sin — sin is a mere dream, a phantom, with no real existence, entailing no guilt, needing no Saviour. These last, at least, are Mrs. Eddy's well known positions, than which nothing more unscriptural and dangerous can well be imagined. That she arrives at them by any more traversable path than the one above indicated, nowhere appears.

She ignores rhetoric as well as logic in the sublime flights of her genius. This abundantly appears, not only on every page of her empty, pretentious book, which one has well said "is without a single redeeming grace of style to relieve the tedium of disjointed, inconsequential, dogmatic, and egotistical assertion and repetition," but also in every paragraph of her latest message. We quote a single sentence from the latter as a fair specimen of its tenor: "I have waded through my subject that you may prove for yourselves the unsubstantial nature of whatever is unlike Good, weigh a sigh, and rise into the rest of righteousness with its triumphant train."

One is certainly led to "weigh a sigh," and a sigh of very considerable weight, that so many people — this church of which she is pastor emeritus claims a membership of 11,300 — presumably not without sense in the ordinary affairs of life, should be so bewildered and befooled as to accept for wisdom and truth the rant and drivel which Mrs. Eddy and her sort promulgate. It is a sad commentary on the supposed enlightenment of the age that, in a city which has been considered the peculiar home of education, such gibberish passes for inspired teaching. That the silly craze will have its day and soon disappear in the limbo of forgotten delusions, cannot be doubted by those who believe in the essential sanity of the human race; but meanwhile no little harm is being done to those who are somewhat unbalanced. It is incumbent on all who have at heart the welfare of their fellow men to do what they can to abolish or abate the nuisance.

Our Navy

THE achievements of our Navy since the war began, the perfection of our battleships, the skill and efficiency of the officers and men, and their ardent and unconquerable patriotism, have awakened enthusiastic response in the hearts of all Americans. Of the unspeakable value of a navy in offensive and defensive warfare, we have learned a lesson never to be forgotten. Admiral Dewey and his fleet at Manila, Capt. Clark with the "Oregon," Lieutenant Hobson and his seven associates sinking the "Merrimac," and the

eight hundred marines who at last raise the Stars and Stripes over Cuban soil and fight invincibly to keep the flag there, seem to be simply illustrative of what the whole Navy is eager to do, if opportunity offers. The reports of the ceaseless vigil of Rear Admiral Sampson and his fleet in their guard over the harbor of Santiago, shows that the officers and men on board those battleships are put to a most exhaustive physical and mental strain. The tropical heat, with the necessity for keeping the battleships ready for action at any moment, is intense and well-nigh unbearable. It must be remembered that the gunboats, too, are stripped for battle, and that there are neither awnings nor other protection from the heat. No lights are allowed, and the watch for the dangerous torpedo boat or some sort of covert attack, and the determination especially that Cervera's fleet shall not escape, keeps up the tension through the days and the long nights in all kinds of seas. In referring to this experience, Admiral Sampson, in a report which appears in the Boston *Herald*, observes: "Especially after the other night's torpedo episode, the strain on our captains has been tremendous. Their crews cannot stand the weighty strain, either, and be at their best. We must, however, keep right close up, so that by no possibility, by no darkness, or no storm, can the Spaniards get away. It is said that the sunken 'Merrimac' bars their exit. That may be so, but I would rather lose my head than let one of them get away."

Such a glimpse of what our Navy is doing, daring and bearing for the honor and defence of the nation, should tremendously augment, as it will, our admiration and gratitude. We shall not only earnestly wish, but more heartily pray: God bless the men of our Navy!

PERSONALS

— Bishop Warren says: "Let us keep the church at its principal business — saving the world."

— Prof. George Adam Smith, of Glasgow, is to deliver the "Lyman Beecher course" of lectures at Yale next year.

— On a recent Sunday Rev. A. S. Moffit, aged 84 years, preached his annual sermon in our church at Fredericktown, Ohio.

— Chaplain Arthur O. Sykes, of the Genesee Conference, has been assigned to the "Olympia," Admiral Dewey's flagship.

— Rev. Dr. W. A. Quayle, of Kansas City, delivered the annual address before the students of the State Normal School at Warrensburg, Mo., May 31.

— Rev. Joseph P. McIntyre, of Philadelphia Conference, brother of the well-known Rev. Dr. Robert McIntyre of Chicago, is chaplain on the "Oregon."

— The *Central Christian Advocate* of last week presents on its cover an excellent portrait of Bishop Baker, in connection with the report of the anniversaries of Baker University.

— Jared W. Young, the only son of Dr. Jesse Bowman Young, editor of the *Central Christian Advocate*, is a sergeant in Company M, First Missouri Volunteers, at Chickamauga. His father was a soldier in the Civil War.

— Rev. J. E. Robins, presiding elder of Dover District, New Hampshire Conference, has his two only sons in the United States service. Joseph W. is in the New Hampshire Regiment at Chickamauga and is hospital steward, and George D. is corporal of Co. F of the First Connecticut Regiment and is stationed at Portland, Me. The latter belongs to the graduating class of Wesleyan University, and will receive his diploma.

— Rev. J. M. Taber, of Trinity Church, Providence, is transferred and appointed to the First Church, Chattanooga. A more extended notice appears in the church news column.

— Rev. Dr. M. C. Harris, presiding elder of the Japanese District, California Conference, sailed, on May 28, from San Francisco for Japan, to attend the celebration at Yokohama of the twenty-fifth anniversary of the Japan Mission.

— Rev. Ralph Gilliam is making a brief evangelistic tour in England, Ireland and Scotland. He is given a hearty welcome to all Nonconformist churches, and his preaching is highly enjoyed. He will return the last of next month.

— Another chapter in the romantic career of Miss Evangeline Cisneros, who escaped from a Spanish prison in Havana several months ago, occurred last week when she was married to Carlos F. Carbonell, who assisted in her rescue.

— That is a fine Memorial sermon which Rev. Henry Tuckley, D. D., delivered in his church in Binghamton, N. Y., on the subject, "The Spirit of the Early Sixties: What Lesson has it for the Patriots of '98?" It is published in full in the Binghamton *Evening Herald* of June 3.

— Cards are received announcing the marriage, in Grace Church, Temple St., on Wednesday evening, June 15, of Dr. Joseph Totten Paul, and Miss Anna, daughter of Mr. and Mrs. John McGaw. After Nov. 1, Dr. and Mrs. Paul will be "at home" at 104 Highland Ave., Somerville.

— Prof. David M. Greene, of Troy, N. Y., has the remarkable honor of having given instruction to the commanders of forty-eight American warships, one of whom is Captain Sigsbee of the "Maine." They were in his classes when he was instructor in the United States Naval Academy.

— The many friends of Dr. George M. Steele will rejoice to hear that he is in very comfortable health. He will attend the anniversaries at Lawrence University, Appleton, Wis., and intends to spend the month of July at Clifton Springs. We regret that he is not to come East this summer.

— Speaking of Lieut. Hobson and his men, ex-President Harrison said: "We search the pages of history in vain to find some act of heroism for country and flag that approaches this." And of the Navy as a whole he exclaimed: "I consider the American Navy, ship for ship, gun for gun, and man for man, unequaled by any navy in the world today."

— The *Central* of last week observes: "The largest single contribution which any Methodist preacher, so far as we have ascertained the facts in the case, has made to the support of the country in the present war, is to be credited to Rev. William Wallis, presiding elder of the Olney District, Southern Illinois Conference, who was himself a soldier in the civil war in 1861-'65. His three sons, all under twenty years of age, are at the front, members of Company L, Fourth Illinois U. S. Volunteers, in camp at Jacksonville, Florida."

— We were greatly pained to learn of the bereavement which has come to Hon. John Field in the death of his estimable and greatly loved wife. The *Philadelphia Methodist* of June 4, in a very tender and appreciative tribute, says: "We cannot imagine how two souls could have been better suited to each other than John and Sarah Field were. They were never happy apart; they shared each other's joys and sorrows, and lived to make each other happy. Five children never enjoyed a sweeter or more ample share of a mother's love, tender care, or wise counsels. She was never thrown off her guard; she was calm, self-poised, undemonstrative, unpretentious, without guile, without hypocrisy, clear as a diamond of the first water. We speak advisedly, for we have known, respected and admired the character of Sarah Hunter Field for nearly forty years."

— It appears that the only religious community in the parish of Hawarden save the Established Church is a church of the Methodist New Connexion. In a sermonic address upon Gladstone in that church, delivered by the pastor, Rev. W. J. Townsend, D. D., he said: "For thirty years Mr. Gladstone, when freed from attendance in Parliament, has called upon our ministers in Hawarden, has invited them to the Castle, maintaining friendly relations and interchanges with them. He has read our literature, was familiar with our hymn-book, and expressed his admiration of our church polity and order. On one special occasion, when he was Prime Minister, he called at the manse and found all the family from home save the aged and afflicted father of the pastor. He asked to be permitted to see him, and sitting down by the side of the veteran he spent an hour in delightful religious fellowship, talking upon matters that most concern a true Christian experience. The old Methodist found that a high churchman and a great statesman could offer testimony to the work of divine grace as fervently and clearly as any devout follower of John Wesley."

— Bertrand R. T. Collins, son of Rev. John Collins, of Somersworth, N. H., has entered the naval service; he begins as Ensign of the U. S. S. "Scorpion." The Chicago *Times-Herald* of May 25 presents a portrait of him, and says: "Chicago has the honor of furnishing to the United States government the first two naval commissioned officers who have not been graduated at Annapolis — Lieutenant Stratton and Ensign Collins. Bertrand R. T. Collins, who left with the detachment of naval reserves, having passed the government's critical examination as ensign, is a native of Maine, and was educated at Boston School of Technology, where he subsequently served five years as a tutor. He visited Chicago first in 1873 in command of the steam yacht 'Cadet' which brought about thirty students of 'Teck' to visit the World's Fair, and was the first steam vessel that ever made the round trip from Boston to Chicago *via* the St. Lawrence River, Welland Canal and the Lakes. In 1894 Mr. Collins returned to Chicago and has been employed by the Chicago Edison Company for three years as assistant chief engineer at the power station at Harrison Street. He is a born sailor, an athlete and a perfect specimen of physical manhood, while his scholarship and energy are expected to give him a distinguished position in the service."

BRIEFLETS

A large amount of church news, already in type, is unavoidably crowded over to the next issue.

A large flag has been presented to Rev. Dr. W. H. W. Rees for the new academy building at Meridian, Miss., by the Epworth League of First Church, Mount Vernon, Iowa.

By the courtesy of Rev. Dr. J. W. Hamilton, who furnishes, at our request, an advance copy of his address as fraternal delegate before the Irish Conference, we are enabled to publish it in this issue upon the very date he delivers it.

Gilbert Haven was a seer; he saw the future from afar, and coming events took shape in his mind as certainties. In an editorial

in ZION'S HERALD upon Cuba, in the issue of April 22, 1869, when he was editor, appears this now significant prophecy: "Cuba is destined to be a State in the American Republic."

A father among us who freely gives his son to his country to battle for God and humanity, "liberty, equality and fraternity," closes his letter with the prayer — in which all our readers will sympathetically and tenderly join — "God give victory and bring our boys home safe and sound to us anxious parents!"

We gladly give place elsewhere to a report of the dedication of the new church at Ware. In the completion of this important enterprise our entire Methodism in New England will rejoice. We congratulate the church, and especially the pastor, Rev. J. W. Fulton, who has managed this matter so wisely and successfully.

Dr. C. F. P. Bancroft, principal of Phillips Academy, Andover, writes under date of June 11: "Tough, isn't it, to have one of your own boys — a good man like Charles M. Sheldon — switched off up to Exeter for his preparatory education, by a paper so widely read as ZION'S HERALD! Especially when he has shouted for his Alma Mater, Phillips Andover, for more than twenty years! He has done a big work."

We crowd even our editorial pages in order to present to our readers, at the earliest moment, the remarkable address delivered at the Boston Methodist Preachers' Meeting by Rev. Reuen Thomas, D. D., upon "An Anglo-American Alliance." Being himself an Anglo-American and a comprehensive student of the subject in all its phases, we doubt if there be any living man who is so well qualified to discuss this subject which is now attracting such general attention.

Dickinson College this year graduated the largest class in its history. Among the honorary degrees conferred was that of LL. D. upon Senator McComas of Maryland, who is an alumnus of the institution, and the degree of D. D. upon Rev. Frank P. Parkin, of Germantown, Philadelphia. Dr. Parkin is closing his fifth year with marked success; his church has voluntarily raised his salary to $3,000 and the parsonage. Dr. Parkin and family will occupy their cottage at Cottage City during his vacation.

In announcing the suspension of the *Vermont Chronicle* and the *Congregational Record* of New Hampshire the *Congregationalist* says with much force: "A State denominational paper is usually a luxury supported by charity, the latter being drawn either from the lives of those who prepare it, or from the pockets of benevolent supporters, or from both."

One of the pastors in the New England Conference has this year taken the course of didactic theology under Dr. Sheldon of the School of Theology. This pastor speaks highly of the value of the course of instruction as being stimulating and helpful and combining the best elements of both conservative and progressive thinking. In spite of many duties, he has been able to attend more than two-thirds of the lectures, and recommends the course most highly to his brethren in the ministry.

We pass the following from last week's *Congregationalist* to some of our readers who have microscopic eyes for typographical errors, and who never seem so happy as when they can inform us that they have discovered one in our columns: "A minister who has sometimes expressed his amazement that mistakes in proof-reading should escape the eye of the editors of the *Congregationalist*, prepared and had printed an elaborate program for an Easter service. His feelings may be imagined when he read this line in the closing hymn: —

Jesus resigns, and heaven rejoices.

The minister knows now how much mischief one letter is capable of when it gets into the wrong place."

The final program of the annual Vermont Epworth League convention, to be held at Burlington, June 21-23, is received. It is as attractive and creditable as anything of the sort that has yet been sent to this office. It is outlined elsewhere in our columns. Very nearly ideal arrangements seem to have been made for a model Epworth League Convention. A large place is given to direct spiritual and evangelistic endeavor.

Since writing the above, the Provisional Program of the Bangor Convention, which appears elsewhere, is received, and it fully deserves the declaration of Rev. Luther Freeman, the secretary: "We are laying our plans for the strongest spiritual convention possible."

Among the ministers whom the editor of this paper affectionately and gratefully remembers as brotherly and helpful when he knocked at the doors of the Vermont Conference for admission, was Rev. William H. Hyde, now a superannuate residing in St. Albans Bay, Vt. He was a minister who had met the Lord in the way as Paul did, who knew he was converted, and whose preaching and ministry were in the demonstration of the Spirit and in power. Those who sat under his preaching felt unquestionably that he was helped supernaturally, and they bowed and yielded to the divinity which seemed to clothe his ministrations. Pathetic, therefore, but very assuring, is the following communication received from him last week, in which he says: "I never liked the HERALD so much as now. I have wanted to write you, but when you remember that I am nearly blind, you will see why I have not. But I must thank you in the name of my Master for the timely warning you have given the churches. It is true we have been drifting away from the old paths into worldliness, and are being shorn of our strength. It will do no good to say the times have changed — human nature is the same. The old Gospel is the only cure. That which has succeeded in the past will succeed now, if given fair play. God bless you, my dear brother, and help you in this grand work."

The necessary two-thirds majority has been secured at the Wesleyan Conference of Victoria and Tasmania for union. The amendment postponing the matter until 1905 secured 57 votes, as against 172, whereupon the minority temporarily withdrew, and the resolution for union was carried unanimously. On returning the dissentients expressed their willingness loyally to abide by the decision of the majority. Subsequently the four denominations met as one and fixed the day of union.

In a recent sermon upon the gift of the Holy Spirit, Dr. Maclaren, the great Baptist preacher of Manchester, Eng., says — and perhaps his words were never more needed than at this very hour — "You can get much or little, according to the greatness or the smallness, the fixity or the transiency, of your desires. If you hold the empty cup with a tremulous hand, the precious liquid will not be poured into it — for some of it will be spilt — in the same fullness as it would be if you held it steadily. The reason why some of us have so little of that Divine Spirit is because we have not held out our vessels to be filled. You can diminish the flow by ignoring it, and that is what a host of so-called Christian people do nowadays. You can diminish it by neglecting to use the little that you have for the purpose for which it was given you."

AN ANGLO-AMERICAN ALLIANCE

REV. REUEN THOMAS, D. D.

[An address delivered on Monday, June 13, before the Boston Methodist Preachers' Meeting.]

GREAT ideas are first of all in the souls of the best men in the nation. The public has to be educated up to them. They are properly Divine inspirations. But all Divine inspirations are on trial, and they put us on trial. Our relation to them indicates what we are. Their reception judges us as humane men or only ingenious animals. A great idea has been for long time past before the Christ-inspired men of the Anglo-Saxon world — the idea of a union for the highest ends known to man of English-speaking peoples. Such a union, it is assumed, would be for the good of the human race at large, inasmuch as it would tend to unite the forces which are in the van of the highest civilization the world knows. Everything most advanced in the words "humanity," "liberty," "fraternity," is found, so we assume, among the English-speaking peoples. They stand, so we say, for all that is best in the world's life. These peoples are better able to understand one another than are peoples of diverse language. The books and magazines and journals published in English have a much larger constituency than those published in any other language. Seventy-five per cent. of all letters passing through the world's postal system are in English. Only educated people, and not many of them, can pass from one language to another and catch the precise meaning of the phraseology employed. There are very few people such thorough linguists that they can be sure not to misunderstand very important documents in a foreign tongue. But when the speech is the same, the populace generally can read, mark, learn and inwardly digest the thought. It is foreign speech which really makes us foreigners. When we have the same mother tongue we are all children of one family. At any rate, it is inevitable that we should be very much more one with those who speak our speech than with others. Oneness consists in oneness of idea, oneness of feeling, oneness of aim, oneness of purpose. In order to this the oneness of language is almost necessary.

We may say that among all English-speaking peoples there is a union already established which does not and cannot exist between them and other peoples. So long as these peoples are in fraternal relations, this common speech is so much to the good; but when they allow enmity to exist, it is so much to the bad; for every one can understand the language used. It can be quoted exactly. We do not depend on any translation. The most ignorant reporter bent on mischief — that is, simply on selling his paper — can quote all the ill-tempered bits out of papers printed in English, when it would be impossible for him to quote Italian or German or French papers, as he knows not what they mean. Besides, it does not sound half so insulting for a man to swear at you and call you bad names in Italian or French or German as it does in English. The guttural German seems rough and harsh, it is true, but about the Italian and the French there is a mellifluousness which smooths off the edges of an oath and gives it roundness, fineness and polish. A Sunday-school teacher asked one of his pupils why David chose a smooth stone out of the brook and not a rough, jagged stone. The reply was, "Because he was polite and did not want to hurt Goliath more than was necessary." The

English tongue is adapted to all sorts and conditions of men and to men in all sorts of inward condition. It can sing like a nightingale, as Tennyson and Moore have made us recognize. It can croak like a raven, as Poe has reminded us. And it can swear like a trooper, as Rudyard Kipling has made it to do. There is no feeling so polite that it cannot fit it with phrase. There is no storm so harsh and wild that it cannot vocalize it with suitable utterance.

This language is gradually becoming the speech of the vast majority of the human race. Through it the most beautiful and forceful ideas on the gifts of God and the destiny of man will gain almost universal currency. Hence there is a certain kind of naturalness and inevitableness that the peoples who use this language should understand one another better than they understand other peoples. There is a certain inevitableness that they should gradually come to feel and think alike. Reading the same literature (for the English printed book has a wider circulation than books in any other language), the mind and heart of English-speaking peoples are leavened with the same leaven. And as ideas rule the world, the ideas dressed in English gradually dominate a larger number of people than ideas clad in any other drapery of human speech. This is one reason, and a very important reason, why that unity which is in a sort inevitable should, if possible, be made formal.

Much, also, has been made of the fact that those who are in the position of leadership among the Anglo-Saxon peoples are of the same blood. Now, while I do not make quite as much of this as do some others who talk and write on the subject, yet there is, after all, something mysterious in inheritance. In the blood of some races there is an energy which is not found in others — a readiness to receive, entertain and tenaciously hold feelings and ideas on which others do not set equal value. The feeling of *beauty* was in the old Greeks as in no one else. The recognition of the necessity and majesty of *law* was in the Romans as in no one else. The love of *adventure* was in the Scandinavians an irrepressible instinct. The *home love* was in the Teutonic races as hardly elsewhere, and is today — so that when they fought it was for their hearths and their homes, and nothing else would move them. Defensive warfare only has commanded the best energies of the Teutonic race — aggressive warfare never. The Latin races have been the aggressors. If we read history we shall find, I think, that notwithstanding some appearances to the contrary, that is true. The enterprise of the Teutonic peoples has been to found homes, support them by legitimate trade, and then defend them against all comers. Those beautiful words, "The Fatherland," as applicable to Germany, "The Motherland" as applicable to England, hide in themselves the secret of Teutonic influence in the world. We must remember that there are three branches of the Teutonic people — the German, the English, and the American — that the same blood runs in the veins of these peoples, and that the same great ideas have found a congenial home in this blood as never elsewhere — such ideas as humanity, legal equality, and personal freedom within the limits of the Divine law for man. Those ideas may not seem to have the same free course in Germany as in England and the United States, but they are there cropping up every now and again irresistibly, overshadowed often by a despotic militarism. But Germany is the land of Luther, who shook it free from the despotism of the Latin ideas and forms. And in literature, philosophy and theology Germany has won her freedom to think. It is only in politics, controlled by militarism, that she must exercise herself in respectful cautiousness.

In bringing nations into co-operative unity these factors of blood and language have to be taken into account. They mean at least a predestined and natural adaptability to union. "There is a kind of pre-established harmony which makes it easy for peoples thinking the same thoughts and speaking the same language to understand one another.

Much has of late been said in our best types of newspaper of an Anglo-Saxon or Anglo-American Alliance. Ideas which have hitherto had their home in the brains of Christianized and other philanthropists, have at last got on to the tongues of politicians. And some suspicious people are disposed to say, "The voice is Jacob's voice, but the hands are the hands of Esau." Indeed, there are some people whose whole soul seems to have upon it the jaundiced color of suspicion. So used are they to distrust men, so accustomed to credit them with impure motives, that the Angel Gabriel would stand no chance of returning to the heavens with his feathers unsoiled and unplucked, supposing he were injudicious enough to come to earth on a mission of mercy. Even a Gladstone whose sincerity and conscientiousness were never doubted by those who knew him best, would by such persons be represented as a consummate political trickster. It is horrible to get into this state of mind. These persons must be the descendants of those who believed in total depravity and tried to live up to it. There are conditions in which even politicians may be credited with heart-whole honesty (Mr. Wanamaker, for example, in the campaign he has lately made to expose the dark and dreadful corruption in Pennsylvania). Unless God has left us to our own devices (which I do not believe), there must be men in these Anglo-Saxon Parliaments in England and America who at heart are Christians, and want to do the Christian thing in public life. But that miserable device of party allegiance at all costs, as being the first virtue of a politician, ties them hand and foot and tongue. When we get even a score of men concerning whom it can be said, "These all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus," then we shall have more strong, independent, useful men — men who will voice the feeling and thought of the best men in the communities they represent, and not the feeling and thought of the middling and the worst. Too many of our politicians are representatives of the meddlesome and the middling elements in society. That is the trouble. The consequence is that great ideas and great causes, greatly treated by great men, get no chance. And all the best elements in society are belittled and misrepresented because men are not their own, but bought with a price. Now it is indisputably true that great ideas need great minds to hold them and great causes need great men to advocate them. The Gospel of Christ when it has had for its advocates men who have belittled it, has suffered damage. Time and time again men have been preaching, not the Gospel of Christ, but their own diminished conceptions of it — the gospel not of Christ, but of the individual preaching it. So is it with all great ideas and great movements. If they get into the brains and on to the tongues of the wrong men — men who are not really in sympathy with them — they are damaged, often beyond repair.

This great idea of an

ALLIANCE BETWEEN ALL ENGLISH-SPEAKING PEOPLES

has its friends and its enemies. I cannot conceive of any blue-blooded American being its enemy — providing it means an alliance for the sake of arresting, as far as may be, those terrible tendencies to beastliness, savagery and inhumanity which occasionally show themselves in people cursed with some form of unreasoning fanaticism; an alliance in the interests of peace and progress, not of war and conquest; an alliance to defend and establish international political righteousness, and not to promote political supremacy merely; an alliance to lift off the load of cruel and unjust taxations on all industries — especially those enormous and unparalleled burdens which envy and hate and jealousy, organized in armies and navies, have made the millions of God's poor to groan under through these weary ages. There is no vice, there is no corruption, there is no species of demoralization, there is no form of crime, there is no species of cruelty, which has not, at some time or other, been legalized and fostered by war. And over all there has been thrown a false glitter and glory which has dazzled the eyes of the best and purest, and made them think as did the old Hebrews that the Lord is not "a just God and a Saviour," but specially a man of war. The warrior may be on some occasions God's scourge, His instrument of punishment, but it would be horrible to think of him, in his capacity as warrior, as God's *saint*, and that the brightest crown in heaven will be on the brow of a Napoleon. Something better than this was taught the Hebrews more than a thousand years before Christ when their great warrior prince was not allowed to build the house of God because he was a man of blood. Profoundly religious as David was, that forbiddance must have gone to the very heart of the man, and have taught him that some of the inspirations which he assumed to be divine had their origin in his own ambition. An alliance between these Anglo-Saxon nations, if it should be simply and solely military, would be a curse rather than a blessing; but if it should be the massing of strength to stop persecution and make tyranny tremble; an alliance of the strong to protect the weak against their oppressors; an alliance to secure freedom of commerce throughout the world; an alliance in the name of humanity, of righteousness and of God — then there is nothing within the field of vision which would be so creditable to those who formed it, or so glorious in its results to humanity at large. It would be one step nearer to that sublime condition which dawned upon the prophetic soul of Tennyson, —

> "When the war drum throbs no longer, and the battle flags are furled,
> In the parliament of man, the Federation of the world."

Of course such an alliance will have its enemies, for always a man's worst foes are they of his own household. The Irish people tell us that they will oppose it to the death. But I shall be very much astonished if such a threat does not act as a boomerang and return on those who threw it. It is inconceivable that this proud, self-respecting Saxon blood will submit to dictation of that kind. It is incredible that they will allow this fair and fertile land to be sown with dragon's teeth from which, according to the old classic fable, will spring forth a crop of armed men. Revenge to some men is sweet, but never to the noblest of men. That America should be used by any people as a broad and lofty platform from which to shoot in any direction the barbed and poisoned arrows of an unappeasable revengefulness is to drag her down into the slums of a humiliation which would defile her before all the world. If English landlordism across the sea has oppressed Ireland as it has done, it is the English people on this side the sea who have given Ireland her opportunity. The meekness and gentleness of New York Saxons in the presence of an un-American municipal tyranny has been a spectacle for angels and for men.

But there are other peoples here who have no political axes to grind and no revenges to nurse — multitudes of industrious Germans and orderly Scandinavians in whose veins is

kinship to the old honest Teutonic blood. To these such an alliance as that to which our attention is called must surely be welcome. When once they recognize what it means and the good which it will bring to the great toiling multitude, they will surely spring to it with resolute good will. It would be no great wonder if Germany herself should eventually crave a place in such a Teutonic confederacy. For surely her peoples must, ere this, have been feeling the dire and dreadful burden which is upon humanity when every man in Europe from his birth to his death is carrying around on his bent back a soldier. What wonder if they should take Paul's language and say, "Who shall deliver me from this body of death?" But I have great faith in the domestic qualities and in the common sense of that German people. True, it has none of the French politeness nor has it the French facility of artistic misrepresentation; but in all Teutonic peoples there is a dogged persistency which eventually gets there.

Still we have to recognize that all great ideas demand great leadership to bring them into proper appreciation. But this, I think, we can all see — that unity is better that division, that amity is better than hostility, that friendliness is better than enmity, that wise co-operation is better than ruinous competition, that love is better than hate. No one has taught us that in stronger words than our pure and gentle Longfellow,—

"My work is finished. I am strong
In faith and hope and charity,
For I have uttered the things I see,
The things that have been and shall be,
Conscious of right, not fearing wrong;
Because I am in love with Love,
And the sole thing I hate is Hate;
For Hate is death and Love is life,
A peace, a splendor from above,
And hate a never-ending strife,
A smoke, a blackness from the abyss
Where unclean serpents coil and hiss!
Love is the Holy Ghost within,
Hate the unpardonable sin!
Who preaches otherwise than this,
Betrays his Master with a kiss."

It is along these lines that the kingdom of God must come, if it is to come at all. The hypocrisy of praying in our churches, "Thy kingdom come," and then blocking the way of union between nations who are in blood and aim and speech one, is too black to be endured. The church on earth is for the sake of bringing on, and making real, the kingdom of God among men. If it does not do that, its claim on man's allegiance is baseless. It is little better than a wolf in sheep's clothing. It is a man of straw decked in the radiant robes of an angel. He that names the name of Christ must depart from every form of injustice and iniquity. If the so-named Church of Christ has no larger ideas and aims than the average men of the world, it has lost its commission and is shorn of its witness-bearing power. "If the salt have lost its savor, wherewith shall it be salted?" etc.

One point I want to make emphatic this morning is this — that such an alliance as that which animates the hopes and burdens the prayers of the wisest, most humane, and most unselfish men in America and England is indubitably a question in which

THE CHURCH AND ITS MINISTRY CAN FITLY CONCERN ITSELF.

We recognize Christ as our Lord and our Master, our Prophet, our Priest, and our King. If that language does not mean that as to ideas He is our Teacher, as to dealing with our sinfulness He is our High Priest, and as to the regulation of our practical life He is our Ruler, then I don't know what it means. If the New Testament does not teach that loyalty to Christ is the supreme loyalty of every Christian, and that no other loyalty must come into competition with it, some of us must have strangely read into it much which is not there. Many of our brethren in the Northwest — those specially who are editors of *The Kingdom* — have recognized not a moment too soon that the church is not the practical force in the nation it ought to be. Why is it that we have practically so little power to purify and influence political tendencies and movements? Why is it that professional politicians never count on the opposition of a united church? Directly our election comes round we are Republicans or Democrats, or it may be Prohibitionists, but we do not bring the searching light of Christianity to bear upon men and measures as we might. Do we not forget that the kingdoms of this world have to become the kingdom of our Lord and of His Christ some day? Do we move politically as men who recognize the sovereignty of Christ as supreme? We have just been standing by the side of the grave of the most distinguished Englishman of the century — a man whose imperial powers were recognized by all distinguished men in all nations — but whose imperial sympathy was greater than his imperial faculty. What was the secret of his unique influence? Let his great friend, Lord Rosebery, testify. The testimony was given not many days ago in the House of Lords. He spoke of the depth of his Christian faith: "It was the faith, the pure faith, of a child confirmed by the experience and the conviction of manhood. Obviously to all who knew him the faith of Mr. Gladstone pervaded every act and every part of his life. It was obvious from all he said and from all he did that that virile virtue of manhood (a word often on Mr. Gladstone's lips) in which he comprehended courage, righteous daring, the disdain of odds against him — that virile virtue of manhood was the virtue he rated the highest." This is the secret of Gladstone's lofty manhood, his unique influence — that in all he did he was a child of God and so a subject of the sovereign Christ. Before great causes can get into us and control us — enlisting us as their soldiers — this great practical idea that all lower allegiances must be subordinated to loyalty to Christ must dominate us — dominate us as surely it does not dominate us now. I say this is decidedly a minister's question because it is a movement toward that unity which is the keynote of the kingdom of God — "That they may be one," etc. Old traditions, old prejudices, must be ignored. "Let us suppose," writes Dr. Abbott, "that Great Britain and the United States were to enter into an alliance involving these three elements: First, absolute reciprocity of trade; second, a tribunal to which should be referred for settlement, as a matter of course, all questions arising between the two nations, as now all questions arising between the various States of this Union are referred to the Supreme Court of the United States; third, a mutual pledge that an assault on one should be regarded as an assault on both, so that as toward other nations these two would be as united as the various States of this Union stand toward all other States. This would create a new confederation based on principles and ideas, not on traditions, and bounded by the possibilities of human development, not by geographical lines."

Such a basis of alliance as this is certainly Christian in spirit and feeling and aim. Churches can pray for it; ministers can work for it.

I recognize that there is no little of ignorance and prejudice to be removed. The lie so industriously propagated for years and years that the English people had not fraternity of feeling towards the American people, has to be hunted down, killed, and buried. There has never been a time since George III. was king when three-fourths at any rate of the English people have not been the most sincere well-wishers the Americans have had. Commercial interests have sometimes acted selfishly there and here. An aristocracy of course does not admire a country without an aristocracy. All that. But who cares for these things? Ten per cent. of the people are not the people. I am speaking for the people, and I own that prejudices have been created here about the English people in their relation to America which are grossly unfair and unjust. But part of the loyalty to Christ of Christian men, and especially Christian ministers, is to fight all unfairness and injustice and get truth and justice established. We cannot afford to live in these foggy valleys where we can see only a few yards ahead. We must climb the heights of vision. We must be seers. We must look ahead. We must make the future. The only way we can do it is by showing the world that Christianity is a practical force for unity in this world's life. And the Methodist Episcopal Church, especially in the West and South, can be an influence second to none in enlightening and educating the minds of the people. The cause is of the worthiest. Great causes give greatness to the men who advocate them. They lift up the people generally into a larger outlook and a fuller life. The time is favorable for an advanced movement in the world's life on Christian lines; and if the churches are asleep and fall away from leadership, then be sure they will be discredited. Deliverance will come from some other source. Of course, now as ever, every insect will buzz, and every hedgehog will set up his quills, and every skunk will smell, but "'tis their nature to." Again to quote Lord Rosebery on Gladstone: "No one can ever forget the extremity of scorn he would put into the negative phrase, 'So and so had not the manhood to do this,' 'So and so had not the manhood to say this.'" All success along great lines is a question of the amount of manhood there is in men; and the amount of manhood is a question of the extent to which we have been inspired by the manhood of Christ. For myself, in thinking on this subject, I cannot consent to stand on any lower platform than that of its being Christian service. On the platform of military supremacy, or commercial expediency, or world-wide necessity, I cannot stand. "Seek ye first the kingdom of God and all these things shall be added." It is our mission as ministers to put *first* that which God has put first, and to keep it there. We can lead precisely to the extent we follow the Master. Our right to a hearing is that we are following the Christ, not merely professionally and ecclesiastically, but for the purposes of pure patriotism and world-wide cosmopolitanism. Only by keeping ahead can our churches lead — ahead in our ideas, our sympathies, and our activities. There is real good feeling in a little bit of imitation of Russell Lowell, Jonathan to John, thirty-five years after: —

"You paid Geneva's bill, John,
Of twenty million dollars;
You mustn't take it ill, John,
The eagle sometimes hollers.
Ole Uncle S., sez he, 'I guess
I'm square on thet,' says he;
'The Alabama turned out a hammer
Thet hit the ole J. B.
Ez hard ez you an' me.'

"We've been a trifle rough, John,
(Let's say so, now it's over!)
Givin' you thet rebuff, John,
Thet Olney writ fur Grover.
Ole Uncle S., sez he, 'I guess
We went tu fur,' sez he,
'About the sealer, an' Venezuela;
An' let's furgive J. B.,
Ez he does you an' me.'

. . . . . .

"We're one, from sea to sea, John;
Shall it be 'round the earth?
Shall we forever be, John,
Allied in fact as birth?
Ole Uncle S., sez he, 'I guess
We licked him once,' sez he;
'But all creation can't lick the nation
Thet calls itself J. B.,
When backed by you an' me!'"

But on that ground we do not stand.

PATRIOT SCHOOL-HYMN

REV. EDWARD A. RAND.

Tune, "America."

Once more within these walls
A sweet, glad sunshine falls;
It is the Lord!
He gives the blind their sight,
He scatters error's night,
Proclaims to all, "Let Might
With Right accord."

Our Father, wise and great,
Thy blessing may it wait
Upon the school!
May here the blind find eyes,
Each path lead to the skies,
Truth evermore the prize,
While Love shall rule.

As Thou dost make men free,
So let the school house be
For liberty;
Beneath the flag to stand
And echo Thy command,
And so make action grand
From sea to sea!

Watertown, Mass.

JOHN HAFFORD'S ASSURANCE

REV. GEO. S. BUTTERS.

THIS John aspired to be a Methodist preacher. The aspiration came to him at a students' prayer-meeting on the Pacific coast. The week before he had been soundly converted, and this was the evening of his first testimony in a public service. He felt better for his faithfulness, but was decidedly humiliated by his lack of confidence, and was tempted to feel that perhaps he would never be able to express himself clearly in a religious meeting. One of the professors led, and presided over the meeting with unusual tact, and at the close did what is frequently done, but not often so effectively — told his religious experience. John Hafford listened to that simple recital of the Lord's dealings with one of His sons, and when the teacher came to narrate what he termed "his call to the ministry," Hafford's eyes were fastened on the speaker, and a strange feeling came over him that he had never known before. It was nothing but that old story that so many young men called to the ministry have recounted, but Hafford went out of that meeting with the longing, "Oh, if it would only come to me!"

He said nothing about it, but it was continually with him. He dared not consider it a call, but the aspiration grew stronger with the months of study.

Graduation came, and late that evening, as John was crossing the campus, he met the young professor, who had been bidding his friends good-bye, for he had completed his work at the academy, and was going to Boston University to study theology. It was after 11 o'clock, but the teacher took the student by the arm, and said, "John, let's have a little walk. I want to say something to you." He commenced by encouraging the young man because of his progress in his studies and also by the marked growth in his religious life, and then added, "And now, John, I have something else to say. I believe you ought to prepare yourself to preach."

Hafford's heart beat faster at the encouraging word, and he modestly replied: "There is nothing that I would like so much, but I have thought that there ought to be something more definite than this longing on my part."

"It's not for me to speak with authority on a question like this," said the teacher, "but I would advise you to go ahead with your preparations, and the Lord will take care of the rest."

John Hafford blessed him for that night's talk, and went to college with a new purpose in his study. All through his college life he was conspicuously faithful, and was recognized as one of the most earnest young men in the institution. He had preached a few times, but with no marked manifestations of human or Divine approval, for there was a natural diffidence which seemed to mar all his public efforts.

Commencement came, and with it a serious question as to whether it would not be wiser to choose some other work than that he had longed to undertake. Some of his fellow-students told of marvelous manifestations and of the direct indication of the Spirit in regard to their life-work, but John became more and more disturbed by such recitals.

He left college in great perplexity, and made application for several schools, but seemed to apply just too late or to have the misfortune to be the second choice to the man who obtained the position.

When September came the only light was to go to Boston to study theology. He did not know how long he could stay at the University, as he did not have much more than enough money to get there; but he said he went "on cheek or faith," he hardly knew which. There may have been a little of both in the undertaking, but he went, and a more homesick young man never put his trunk on the old elevator of the Wesleyan Building on Bromfield St. If he had had plenty of money, he would have gone home in two weeks; but he had only about enough to pay his board another month.

He went down to the Book Room and interviewed a presiding elder about an opportunity to supply. That worthy told him that his was the thirty-second application, but he left his name and went back to his unattractive room in the fifth story and tried to study Hebrew.

He tried all sorts of things, but he could get nothing to do. He became almost desperate, and thought once or twice he would start off in the night and walk until he found work or dropped in the road.

A fellow-student saw that something was troubling him, and invited him out for a walk through the Public Garden, and while they were together John opened his heart and told his friend of his perplexity and trial. The student was sympathetic, and suggested that they go back to Bromfield St. and spend some time in praying about the matter. This they did, and it proved to be one of the nights of prayer to which the Wesleyan Building will some day witness when the inner history of the School of Theology on Bromfield St. is made known.

The next morning a student came into Hafford's room and asked him if he would supply a charge on the Cape the next Sunday. John eagerly accepted the invitation, and went three Sundays in succession, at the end of which time he was asked if he would come regularly and said he would.

He was getting along well in his studies, and, by means of the economy which some of the theologues know so well how to practice, he was making both ends come somewhere near a meeting place. He enjoyed his sermonic preparation and had good times in his pulpit, but on Monday afternoons, as he heard the new students tell in the class-meeting about their call to the ministry, he often went back to his room greatly depressed. Nearly all of his class had spoken at the Monday meeting and he was dreading the time when it would be thought strange if he did not give some expression to his own experience and call to the work.

He left for his charge one Friday in one of the hardest storms of that autumn. There was no one at the depot to meet him and only three at the prayer-meeting that evening at the church. It poured all day Saturday so that he did not have an opportunity to make calls. It was one of the gloomiest days he could remember, but he shut himself in his room, and if ever a young man poured out his heart in prayer, John Hafford was that youth. Sunday proved rainy in the forenoon, and there was only a handful at the preaching service and Sunday-school. It cleared before evening, and at night the little chapel was well filled with people who were glad to be out of doors again after the storm. The opening exercises were somewhat formal, but when Hafford announced his text he found himself in that delightful experience which comes to the preacher in his good times. A warm "Amen" from an old-time saint stirred John's natural eloquence, and he entirely forgot the diffidence which had always been such a hindrance in his preaching. He forgot everything but his message, and the people were so stirred by the truth he presented that they listened with remarkable attention. He had forgotten himself, and was so burdened for the salvation of men that before he knew it he had given an invitation to seek the Lord, and to his surprise and comfort three young men immediately responded. He pressed the case further, and two others joined that first company. There was salvation at that altar that night, and John Hafford went to his place of entertainment as happy as he had ever been in his life.

He did not sleep much. His prayer had been answered and God had set His seal to his ministry. How happy he was that night only those who have been similarly situated can understand. It was a night of thanksgiving.

The next morning we heard the old gate slam, and some of us who were standing in the corridor saw John Hafford come in with a look of triumph on his handsome face.

"What kind of a day did you have?"

"The best of my life," was his emphatic reply. He beckoned us into his room, and then told all about it.

"The question is settled. I'm in the ministry for life. God has given me the best evidence of my call, and I'm the happiest man on the face of the earth.

Glory be to the Father, and to the Son, and to the Holy Ghost!"

In the class-meeting that Monday on Beacon St., John told his experience, and the students who were present will never forget that afternoon. I can see Dr. Latimer as he wiped the tears from his sympathetic eyes. The good Doctor smiled through his tears, and then looked into John Hafford's face and remarked with a tenderness peculiar to his noble nature: "I was long ago convinced that the best evidence of a call to the ministry is success in winning men to a decision for Christ. Bro. Hafford has had his hard struggle and it has not been without its meaning, but he can well afford to have had such battles in view of the victory he now enjoys. Let us sing the doxology."

How it did ring out in that chapel that evening! It was all brought back at the recent Commencement, when an alumnus of the School of Theology asked, "Do you remember that story of John Hafford's assurance?" Indeed I do, and John Hafford's continued success is the best evidence that he did not mistake his call.

Somerville, Mass.

CAPTAIN MAHAN AT HOME

CHARLES DE KAY.

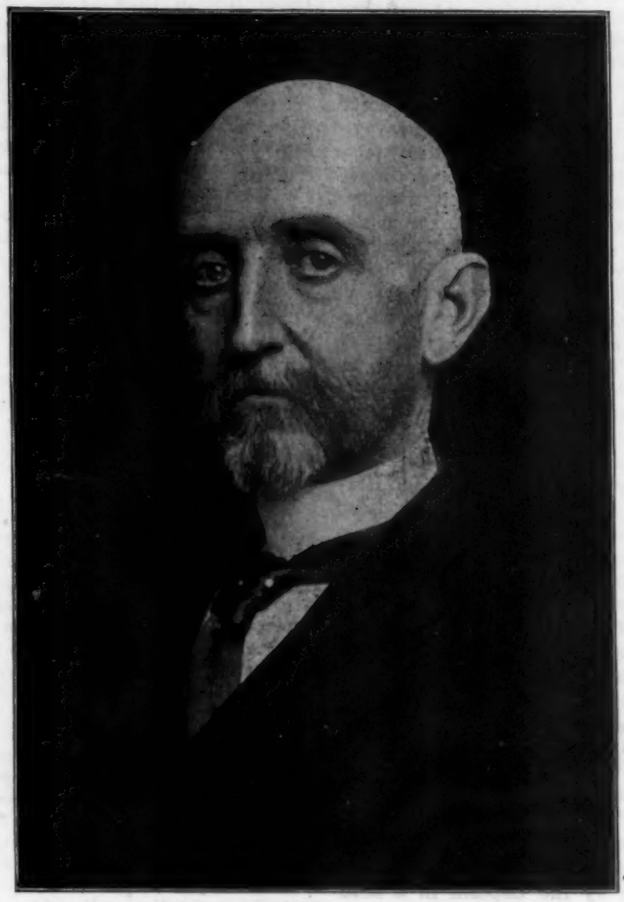
[Reprinted, by permission, from the *Critic* of May 28.]

THE home of a captain of the navy, retired, presents itself to the imagination as a substantial dwelling of the colonial sort, in one of the older seaports like New Bedford or Portsmouth, within sound of the sea, where the veteran can sit on his porch and view the passing of ships. Or it is on one of the slopes of the Hudson above Spuyten Duyvil, or near the Narrows on the Staten or the Long Island shore. Perhaps there is a lawn, with a stand for a telescope; there may be reminiscences of the older sort in the way of great seashells ranged about the flower-beds; but if nothing so obvious is to be seen, then the hall has a model of a famous fighting ship or pictures of sea fights on the walls.

This is the home of the retired naval officer as it used to be. At Marion, Massachusetts, the house of Admiral Harwood is typical, looking out, at the back, on the quiet, isle-dotted stretches of Sippican Harbor, and commanding from its upper windows many miles of Buzzard's Bay, while its venerable front, shaded by elms, gazes on the quietest street of a quiet village, where the greatest exertion of which the true native is capable consists of the digging of a peck of clams, or the hooking of "a mess of fish" for the family larder.

There was no White Squadron in those days; there were no literary admirals to speak of. Things have changed. Capt. A. T. Mahan lives, 'tis true, in a colonial house, but it is the colonial house of modern times in one of the fine streets to the west of Central Park, New York, in which there reigns an atmosphere of worldliness and well-being. Not that I would suggest that he lives like a millionaire, but that he is intensely modern as well in the house he inhabits as in his personality. Polished, reserved, urbane, there is nothing of the bluff old sea-dog about the man, and nothing of the sea-dog's haunt about his house.

The naval officer, however, shows in the extreme simplicity of taste within and without. Order and a Dutch cleanliness reign throughout a dwelling which might be that of a college professor, or literary man, or artist, rather than a famous graduate of the Naval Academy. The White Squadron is reflected in the color of the façade and the white wainscotting of hall and library. One of the most pleasant impressions aboard a man-of-war is that of feeling that everything from rigging to engine-room must have been hosed down, scrubbed, scraped and painted just so many times a week. That is the impression one gets from Capt. Mahan's home.



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CAPTAIN MAHAN

And the suave gentleman who is the master here is far removed from any older type of retired naval hero; from such a type, for instance, as the late Admiral "Tom" Craven, whose short, powerful figure, burly ways, jovial talk and voice that came in surprising growls from a yard below his own feet marked him out as a character before one said a word to him. He is even apart from the very different type one sees in Admiral Luce, who may be termed the sailor diplomat, prepared to shine in society and at courts without losing one whit of effectiveness as a thorough seaman and gallant fighter. Capt. Mahan is that most modern of all sailors — the sailor student.

The rôle is one of the hardest, because life at sea is so broken up by the routine of duty that a seaman has no time for study or literary work, even when he can do without a library — a thing not to be thought of in an historian. Had it not been for a term of shore duty passed at Newport, perhaps the second book published by Capt. Mahan, which was the first whereby his name became widely known, would never have seen the light. The Captain's first venture into print was undertaken at the request of Messrs. Scribner, who asked him to write the volume on the navy for their series of monographs on the civil war. It is written with the conscientiousness of the officer who has a task before him and does it in the quickest and most precise way within the limits set. But one does not find in it the touch of interest in the work as it is doing, which communicates itself to the reader and sometimes accounts for the fact that very longwinded and very dry books may hold the attention. It was when Capt. Mahan began to write on the influence of sea-power upon history that his own interest flamed up and his chapters became warm with a subject self-chosen and congenial to the personality of the author.

The difference between a book suggested by a publisher and one that came unsuggested, direct from the author's mind, might seem readily apparent to the professional reader for publishers. But in Capt. Mahan's case more than one publisher rejected the "Influence of Sea Power," and the writer was on the point of making for himself the hazardous venture of its publication when he found at last, in Messrs. Little, Brown & Co., of Boston, a firm that believed in the finan-

cial future of the undertaking. Since then the work on Nelson has appeared. At present Capt. Mahan is preparing a third "sea-power" work, which will treat of the naval war of 1812 between Great Britain and the United States.

Capt. Mahan is a very methodical worker who leaves as little as possible to chance; his training in the Naval Academy and at sea stands him in good stead. He does not work too hard and thoroughly understands the virtue of steady labor in accomplishing great things. He is eminently cool and collected, weighing all the pros and cons beforehand and assembling all his materials with method and forethought. To him a new book is like a naval battle; by far the greater part of it consists of complete preparation. His coolness is not the least to be seen in the manner with which he has received all those flattering testimonials to the worth of his books which have rained upon him at home and abroad.

Capt. Mahan has had degrees from Oxford and Cambridge, from Yale and Harvard. His books have been translated into various modern languages. The highest officials of the British Navy have testified that they have read his pages with delight and instructed themselves thereby. His Consecrated Personality, the German Emperor, has distinguished Capt. Mahan by speaking in the most glowing terms of his "Influence of Sea Power" — and those who know Wilhelm II. best are well assured of his learning, the vigor of his understanding and his right to an opinion on naval as well as military matters — and he has advised his naval officers to read Capt. Mahan's books. Yet the success earned by the Captain in a field apart from practical seamanship, albeit in connection with the sea, has not fostered in him a particle of that *outrecuidance* one often finds so oddly and at times so funnily manifested by men who succeed in a direction different from the lines in which their own profession moves.

On the contrary, Capt. Mahan has a nervous horror of the interviewer, not merely because in these troublous times, when strenuous reporters and correspondents lurk in every bush to waylay any one whose opinion upon naval matters might furnish copy for "scare heads" and display type, he is in greater peril than he was during the Civil War, but because he is genuinely modest. One may fairly suspect that the mere idea of talking about himself and his books makes him tongue-tied. He cannot conceive of himself as an object of interest.

Whatever may be his real views as to immediate questions of great moment, such as Cuba, Hawaii or Manila, there can be no doubt of his belief in the central argument of the "Influence of Sea Power," that nations failing to hold their own on the seas gradually gravitate to lower levels in the national struggle for existence. It is eminently a naval man's view. Perhaps in some of his arguments he is a special pleader; perhaps in his pursuit of the main idea he loses sight of arguments which might be adduced on the other side. He writes not only from the sailor's point of view, but from that of the Anglo-Saxon, or rather the Anglo-American, to use a more definite and sensible term. Naval men in Europe as well as here are certain to be more impressed by the sea-power of Great Britain than by any other one thing, together with the corollaries of that power, her commerce and merchant marine, her colonies and fortified points on the shores of every sea. It is not easy for them to conceive of greatness in a nation without these things. Their natural impulse is to recommend that she be imitated. Hence the moves of Germany in Africa and China, of France in Madagascar and Tonkin. Hence the warm acceptance of Capt. Mahan's books in England, Germany and the United States. When nations are reaching out to seize on what is left of the globe unappropriated, they are glad of arguments that offer a justification for their action, if it merely be an argument for the inevitable destiny of certain lands to fall to certain races.

Rev. William R. Clark, D. D.

THIS venerated minister of the New England Conference, whose lifelike portrait appears on our cover, has long been recognized as a leader in the Conference, and among the living members stands first in rank. He joined the Conference in 1844, and during these years he has occupied all the places of honor within the gift of the Conference. He has served many of our best churches, and served them well. He has been presiding elder, and several times a delegate to the General Conference; and it is believed by many that had he possessed a little more ecclesiastical artfulness he might have reached the episcopacy. But that endowment — be it said to his honor — he seems not to possess. He is a man without duplicity or manifest self-seeking. In all the positions he has occupied he has shown himself a safe, judicious, level-headed minister.

Endowed with more than ordinary natural abilities, and for a life-time a comprehensive and faithful student, he is richly furnished intellectually. His tastes are literary and his style is classic. Few are the men who have used the English tongue with greater precision and charm. While loyal to the theological certitudes, he has eagerly welcomed light from every source. He is no less a zealous seeker of truth today than a quarter of a century ago. While physical impairments to the body have come with advancing years, yet his mind never seemed more alert and eager, and never more capable of appropriating the last best thought upon great problems. His pastor for the last five years, Rev. C. F. Rice, D. D., himself a critical and thorough student, found in Dr. Clark his most sympathetic sharer in intellectual pursuits.

Dr. Clark has, therefore, been regarded as among the progressive thinkers of the church, but not among the reckless thinkers. He has been ready to accept any new light, not because it was *new*, but because it was *light*. As a preacher and public speaker he has had few, if any, equals in the Conference. He is never at a loss for appropriate words to express his thoughts. Whether they are carefully selected beforehand, or are largely spontaneous, we do not know; but whether the one or the other, they seem "like apples of gold in pictures of silver." Instance his address at Bishop Foster's reception at the People's Temple. No words could have been more fitly chosen or more tenderly delivered. He has ever been found among the foremost in all moral reforms, and, indeed, in anything which promises good to humanity.

As a pastor Dr. Clark has been a distinguished success, carrying his people with him, and inspiring them with the conviction that his sole purpose was to do them good. Judicious and sympathetic, his object has been to "feed the flock of Christ" and build them up in the Christian graces. As a presiding elder he was always in sympathy with his preachers, and retained their confidence and love.

Dr. Clark is a man of profound religious experience. Perhaps this is his most impressive characteristic. There is about him a delightful, sunny, spiritual aroma that we have never seen dissipated. This fact finds its most gracious manifestation in prayer. Here he talks with God and leads all who listen into the chambers of holy communion. As a dignified Christian gentleman he is a model for the ministry at large.

It is doubtful if any man in the Conference retains so firm a grasp upon the affections of his brethren. He seems today as cheery and helpful in all his relations with them as he has been for a half-century. There is no manifestation of disappointment, gloom or pessimism. May abundant grace support our friend and brother, and may his exit from us be long postponed, if it be God's will; but when it comes, may his entrance be abundant into the church of the first-born where the "inhabitants never say, I am sick."

Our fathers fought and bled and died
To save this flag — today our pride.
Their sons, our veterans, strong and true,
Marched 'neath its folds, brave deeds to do.
Now we accept the sacred trust
And promise — come whatever must:
No star shall fall from out the blue,
No stripe shall lose its scarlet hue,
No foe insult on land or main,
No suppliant clasp its folds in vain,
No foot shall trample in the dust
The flag we hold a sacred trust.

— *Mrs. Mary B. Wingate.*

John Wesley's Benevolence

THE effects of John Wesley's high thinking are still evident, but his plain living is more likely to be lost sight of. An anecdote which serves to recall the latter characteristic is related by *Friendly Greetings* for April, and is quoted by the *Westminster Gazette* as follows: —

"When his income was only thirty pounds a year he lived on twenty-eight pounds, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and devoted the remainder to charitable uses. The third year he received ninety pounds, out of which he subscribed sixty-two pounds to the needy. In the course of fifty years he gave away more than thirty thousand pounds.

"In the same magazine there is a striking letter of Wesley's. The Government in 1776 resolved to issue the following circular, and a copy was sent to the great preacher: —

"'REVEREND SIR: As the Commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lords' Order, and to inform you that they expect that you will forthwith mark the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have served, used, had, or kept any quantity of silver plate chargeable by the Act of Parliament, as in default thereof the Board will be obliged to signify your refusal to their lordships.

"'N. B. — An immediate answer is desired.'

"Mr. Wesley replied as follows: —

"'SIR: I have two silver teaspoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

"'I am, sir, your most humble servant,

"'JOHN WESLEY.'"

— *Literary Digest.*

THE FAMILY

A JUNE MEADOW

EMMA A. LENTE.

The grass so tall is growing,
It soon will tempt the mowing;
And oh! the witless little birds that built
their nests so low!
How sheltered do they deem them,
With clover-heads to screen them,
While all about for guarding fence a million
tall stems grow.

The grass is all a-blowing,
Flecked with the daisies' snowing, —
Like crested waves the wind has blown upon
a summer sea;
The blue sky smiles above it,
The bees full dearly love it,
But soon — too soon — will it be shorn of all
its royalty.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

What is yesterday?
Yesterday is today grown tired and still
With feet at rest and heart made mute and
chill;
Tearless, unsmiling, unremembering,
And unregretting; . . . gone as far away
As the first night and morn. . . . A waif
and stray
Lost in eternity, is yesterday!

— *Madeline S. Bridges.*

* * *

Whole-hearted service lifts life out of commonplace and fills it with the glory of God. — *Rev. Isaac W. Gowen.*

* * *

God makes the rims in which we are placed, but we ourselves can make our lives what we will within these rims. — *Mrs. A. D. T. Whitney.*

* * *

I submit that Duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life. — *Gladstone.*

* * *

Perhaps, as life goes by, there will be more than one of these green pastures with still waters in our inner life. And this we shall then find out — that each death-sorrow is itself unique, because each life and love has been unique. And thus the very highest and deepest and holiest of our experiences in some way wear the likeness of those friends that we have lost. — *Rev. W. C. Gannett.*

* * *

Flowers preach to us if He will hear:
The rose saith in the dewy morn,
I am most fair,
Yet all my loveliness is borne
Upon a thorn.
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and the sunshine too,
To nourish one small seed.

— *D. G. Rossetti.*

* * *

Service, like the yoke, is often wrongly connected with bondage. To a rightly disposed soul the sluggard's rest were an intolerable bondage. It were out of harmony with all the functions of the body and the capabilities of the soul. Why a dexterous hand, swift feet, and keen senses, if these are not to serve an end? Why shall the soul be set free in gracious liberty, if it be not for service? Greatness is measured by service. "He that is greatest among you shall be your servant." Even Christ came not to be ministered unto, but to minister and give His life a ransom for many. There is no such servant as God — He performs a ceaseless and universal ministry. It is enough for the servant that he be as his Lord. — *S. S. Times.*

* * *

Keep back your own troubles — don't hide them, but keep them back. Put them aside, and let those who come in contact with you feel only the result of them in finding you full of sympathy, understanding, and strength to give help where and when it is needed. Remember the truest and best way to help others is through your character — through what you *are*. No lasting work can be done in any other way. — *Anon.*

* * *

I am thankful God has helped me to climb up a few steps. I have been going up a little — faith, hope, charity — step by step, degree by degree — a little purer air than when I first set out — a little stronger in Christ, a little more victory over temptation, a little clearer view of the future. I can see a little farther towards the promised land. I sometimes have visions of the King in His beauty, and the land that is very far off, and sometimes the curtain seems to grow very thin before me. — *Bishop Simpson.*

* * *

He carries us upon His wings. Think what that must mean to a soul that has rested by the "waters of quietness" until, "in quietness," has come back power to rise up and go forth again. It goes forth, but with it "His presence," and hence "His rest" goes too. It goes forth to service, but not of its own little strength. It is upborne on His wings, and life becomes again action, yet loses no boon of peace. — *Mary Lowe Dickinson.*

* * *

Just in proportion as any life is a thoroughly conscientious Christian life must it encounter enemies without and within. There is no lack of "Amalekites" in any track we may take, and some of them start up in our own hearts. Conversion does not end the battle with besetting sins; it rather intensifies the conflict. Paul might have had a more quiet time if he had let the old Adam have his way; instead of that he exclaims: "So fight I, not as one that beateth the air; but I keep my body under and bring it into subjection." One of the best men I ever knew has a constant fight with a naturally unruly temper, and there is more than one good woman who has hard work to restrain an unruly tongue. There is enough animal lust in the constitution of some Christians to keep them watching as travelers in Africa watch for tigers in the jungles. Pride is the besetting sin of Brother A, and love of popularity is the snare of Brother A, and a pinching covetousness makes it no easy thing for Brother C to open his purse wide when the collection basket comes along. The Master's constant command is, "I say unto you all, *Watch!*" The Christian who gives up fighting his Amalekites, and tries to find peace by surrendering to them, is disgraced in the sight of God; such discouragement means death to all healthy and happy religion. — *Theodore L. Cuyler, D. D.*

* * *

The root of the noblest courage is faith in God. The courage that inspires is clear-eyed and sensitive. Men do not care for the fluent condolence of the comforter who has never known grief; they long for the word of one who has passed through a like trial and been victorious. The man whose optimism is a matter of perfect health, and who takes no account of the black mysteries and the tragic sorrows of life, can never lead his fellows; we follow those only who have faced all the horror of darkness and who feel the full weight of the great and terrible burden of the world. Courage becomes contagious and inspiring only where it grows like a beautiful flower in the very heart of the storm. If Christ had not drunk the cup of anguish to the bottom, He would not have been the supreme Comforter. The courage which shines like a light on the confused and storm-swept field of life must face and feel all the perils and yet rise above them; it must be encompassed with all the mists and clouds of earth and yet pierce them to the vision of the undimmed sun above all fogs and blackness. There is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith, floods may break on the foundations, but cannot move them; clouds may obscure the sun, but cannot destroy it. "You may kill us, but you cannot hurt us," said one of the noblest of the early martyrs to his persecutors. "If God be for us, who can be against us?" — *The Outlook.*

AN HOUR IN THE PARTHENON

MARION B. KNIGHT.

NOT the famous Parthenon situated on the Acropolis in Athens, but the dearer Parthenon situated on Beacon Hill in the Athens of America, perhaps more widely known as the Claflin Room, Boston University.

We sat in the alcove waiting for a freshman maiden who was engaged in the recitation-room, we two freshwomen of former years, now "ancient and honorable" according to the present freshman. We reminded each other of those earlier days when the Parthenon was new, undimmed by the smoke of cheerful hearth-fires, unhallowed by those indescribable but unmistakable signs of use which college halls acquire. The head of Socrates yonder had not accumulated dust enough to make him look wise. Time has certainly added both dust to his brow and wisdom to his look.

There was the noble face of Madam Bodichon looking with the same steadfast gaze upon us. We remembered when she with her two sea views in water-color first came to hang on the walls of the Parthenon. And we never could remember just who she was, or why her portrait should be thought worthy to serve as inspiration to the generations of young women who pass into and out of the Parthenon.

A newspaper clipping now stands in its little frame on the mantel to explain why to younger generations. In it President Warren tells us that the woman whose strong face we have learned to love was one of the founders of Girton College, Cambridge, England — one of the pioneers in the movement for the higher education of women in the mother country.

But to us she first took form as a veritable flesh-and-blood woman when we learned that she, first of all George Eliot's intimate friends, recognized the hand in "Adam Bede" and knew that George Eliot was not a man, but her friend, Marian Evans.

"Today," says George Eliot, in her journal, "came a letter from Barbara Bodichon, full of joy in my success, in the certainty that Adam Bede is mine." And in her reply she says: "God bless you, dearest Barbara, for your love and sympathy. You are the first friend who has given any symptom of knowing me — the first heart that has recognized me in a book which has come from my heart of

hearts. But keep the secret solemnly till I give you leave to tell it."

A warm friendship existed between the famous author and Madam Bodichon, which began when the latter was still Miss Barbara Smith. Their correspondence extended over many years, and in the novelist's letters we get delightful glimpses of her home life, and many hints of the more feminine side of her nature which has been so often reckoned as unduly masculine.

What could be nearer to the experience of many women in moving time than this? "Before we began to move I was swimming in Comte and Euripides and Latin Christianity; *now* I am sitting among puddles, and can get no sight of of deep water. *Now* I have a mind made up of old carpets fitted in new places, and new carpets suffering from accidents, chairs, tables and prices, muslin curtains and down draughts in cold chimneys."

And is not this motherly hospitality? "On the 12th I am going to have two daughters-in-law, *five* grandchildren and servant for a week. The strawberries will be ripe then, and as I don't eat any myself, it would be dolorous not to be able to have the children and see them enjoy the juicy blessing."

In a letter to another friend she tells about an acquaintance whose lot in life had been painful, with hard work as housekeeper, governess and so forth, and many family troubles to bear; when lo! up comes a man of fortune and accomplishments and falls desperately in love with her. Madam Bodichon and George Eliot went with her to buy her wedding clothes, and appear to have enjoyed the experience.

The busy author had the warmest sympathy with Madam Bodichon in her philanthropic work, and constantly inquires for the schools which the latter supported. Occasionally she found time to visit these. In her journal we find an entry: "Aug. 26. Went with Barbara to her school and spent the afternoon there." And in a letter she says: "One of the things I shall count upon, if we are able to get nearer London, is to see more of your schools and other good works."

Madam Bodichon seems to have consulted her in her plans for the college training of women, and George Eliot, a woman whose self-acquired knowledge of languages, literature, science and philosophy was wider than any college course can give, says: "I am much occupied just now, but the better education of women is one of the objects about which I have *no doubt*, and shall rejoice if this idea of a college can be carried out."

In another letter she strikes the keynote of our later theory of education: "What I should like to be sure of, as a result of higher education for women — a result that will come to pass over my grave — is their recognition of the great amount of social unproductive labor which needs to be done by women, and which is now either not done at all or done wretchedly. . . . I believe, and I want it to be well shown, that a more thorough education will tend to do away with the odious vulgarity of our notions about functions and employments, and to propagate the true gospel, that the deepest disgrace is to insist on doing work for which we are unfit — to do work of any sort badly."

Of her own work she says to her trusted friend: "Everything I do seems poor and trivial in the doing; and when it is quite gone from me, and seems no longer my own, then I rejoice in it and think it fine. That is the history of my life."

Speaking of the annoyance which the publication of "Seth Bede" and "Adam Bede, Jr." — cheap imitations of her great work — gave her, she says: "I feel all the more serene now for that very irritation; it has impressed on me more deeply how entirely the rewards of the artist lie apart from everything that is narrow and personal; there is no peace until that lesson is thoroughly learned. I shall go on writing from my inward promptings — writing what I love and believe, what I feel to be true and good, if I can only render it worthily — and then leave all the rest to take its chance."

What better resolution for the literary aspirant of the Parthenon? For the whir of the electric bell has brought us back to our surroundings. There may never be a George Eliot among these college girls, but we believe there are and will be many whose love of art, learning and humanity will render them fit companions of the gracious lady whose portrait daily meets their eyes, and of whom her world-renowned friend once said: "One always gets good from contact with her healthy, practical life."

Salem, Mass.

BOBOLINK AND MEADOWLARK

When through the blithe June meadows
I journeyed like a breeze,
I caught the tinkling silver
Of wilding melodies:
The bobolink flung round him
His fairy-stories gay,
The meadowlark her pensive tones
Kept pouring, far away.

I said, "They both are singing
Of meadows and of June,
And one, with grave and tender,
And one with lightsome tune;
A poem from her bosom
Their Mother wrote for each —
Two feelings out of Summer's heart
Those winged voices teach."

"O bobolink, thou singest
Of meadows joy-o'er-run,
The starlight of the daisies
That twinkle in the sun;
The grassy waves of sweetness,
And pilgrims wandering there,
The children and the butterflies,
With yellow wings and hair!"

"O meadowlark, serenely
(For Summer hath no woe),
Thou singest of the grasses
That waved so long ago,
The daisies long-forgotten,
Long-vanished butterflies,
The children who are straying now
Through fields of Paradise!"

— IRENE PUTNAM, in *Youth's Companion*.

— Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was doing, and he should reply: —

"Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another."

Would you not say: "Why, man, let your windows alone and kindle a fire, and the frost will come off."

And have you not seen people try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows.

Let the fire of love to God, kindled at the altar of prayer, burn in your heart, and the bad habits will soon melt away. — *Standard.*

SIXTY-FOUR'S MISTAKE

IT was a warm spring day, the close, lifeless sort of a day that makes the spring shopper feel like a wilted dandelion, and sets city folk to longing for a whiff of air from meadow and sea.

All the morning the store had been crowded with customers, for it was one of the most popular stores on the avenue, and the fact that it was a bargain day had helped to swell the throng. The saleswomen had their hands full, and by twelve o'clock some of them began to feel too jaded, in their own estimation at least, to be more than half-civil to the equally jaded customers.

"Pardon me," said an elderly woman to a pert-looking girl who was carrying on a giggling confab with one of her companions, "but can you tell me whether my change has come back?"

She was plainly dressed, and it was easy to see that she was from the country, but her face as well as her manner of speech showed that she was a gentlewoman. The girl of whom she had asked the question simply stared at her, and went on talking with her friend.

"She ain't the one," volunteered a young woman who stood on the other side of her doing up a package. "She's Sixty-four. The saleslady that waited on you was 'Fifty-six,' and she's gone to her lunch."

"And must I wait till she comes back?" asked the customer in dismay. But the saleslady was giving her attention to some one else.

"I'll see to your change when it comes, madam," said a gentle-voiced girl who had overheard the question. And pointing to an unoccupied seat at the end of the counter, she advised her to sit down.

"It is tiresome standing so long," she said, with friendly sympathy.

"Mercy, Forty-five! Anybody'd think that countrified-looking creature was the Queen o' Sheba the way you perlite to her," jeered Sixty-four in a stage whisper.

"Oh, Forty-five'd be perlite to a street sweeper!" chimed in another.

"Every one to their likin'," said Sixty-four, with a shrug. "For my part, I don't think it pays."

"She makes me think of my mother," said Forty-five, gently. "And besides, she looks so tired."

"Guess we're tired, too, an' nobody asks us to set down," complained Sixty-four.

The elderly woman did not seem to be listening; she was evidently watching some one at the farther end of the room, but she had sharp ears.

"Sh-sh! Here comes the boss," whispered Sixty-four. The next girl nudged her neighbor, and in an instant all the talking and tittering came to an end. The "boss" was the manager of the department, and when he made his rounds the most indifferent of the girls took good care to seem absorbed in business.

Forty-five, who at the moment was hurrying to the other end of the counter, did not see who was coming.

"Here's your change at last," she

said. "It's too bad you had to wait so long."

"Oh, thank you, my dear," said the old lady, in her kind, motherly voice. "I was only afraid of losing my train."

She had thrown off her jacket, and Forty-five stopped to help her put it on.

"Why, Aunt Phebe!" cried some one at her elbow. "Well! well! this is a surprise!" And there was the "boss" standing in front of the old lady, with both her hands in his.

Forty-five, who had just finished buttoning her jacket, slipped quietly back to her place.

"That girl, David, is a lady," said "Aunt Phebe," as she took her nephew's arm. "I don't know her name, but her number is 'Forty-five.' If all shop girls were equally courteous, they would prove their right to be called 'sales*ladies*.'"

"'Forty-five,' I must remember that," said the "boss," stopping to jot down the number.

Forty-five was promoted the next day. Her courtesy, which had been born of no selfish motive, did not fail of receiving reward and recognition. — MARY B. SLEIGHT, in *Christian Intelligencer*.

ABOUT WOMEN

— The University of Zurich has conferred the degree of Ph. D. upon Professor Mary A. Wilcox, of the zoology department of Wellesley College. Miss Wilcox has been studying abroad for the last two years and has won the highest honors.

— The Empress of Japan takes her meals with her husband — an honor accorded to no previous empress. The Emperor is said to be opposed to the feminine fashion of stained teeth and shaved eyebrows, and in favor of enlarging the rights of women. The Empress is an earnest friend of women's hospitals.

— The *Banner of Gold* for May 14 is devoted to the memory of Mrs. M. Kate Reed, late associate editor of that paper, who passed away April 15. A fine portrait of this gifted and greatly beloved woman is given on the cover, and the whole issue is filled with appreciative tributes to her noble Christian life and work.

— Queen Wilhelmina, of the Netherlands, is engaged to Prince Bernhard, of Saxe-Weimar; and it is said that the betrothal will be proclaimed Aug. 31, when her Majesty will come of age and celebrate her eighteenth birthday. The young Queen has lately been spending several weeks in Paris sight-seeing and selecting her trousseau, and the Paris journals have been heralding her comings and goings with a respectful enthusiasm, although she was supposed to be a traveling incognita.

— Mrs. Martha Foote Crowe, assistant professor of literature at Chicago University, has recently been giving a course of lectures on "The Literature of the Elizabethan Period," under the auspices of the Peripatetic Club of Minneapolis. Mrs. Crowe was the only American invited to assist in editing a series of eight volumes on "The Elizabethan Sonnet Cycles" for Kegan Paul, of London, and she is now editing "King Lear" for an edition of Shakespeare to be published by Blackie of Edinburgh.

— The Duchesse d'Uzes has passed a successful examination in France as a driver of auto-motors. She took her examiners, who were a state engineer and two experts appointed by the prefect of police, on her car through the Bois de Boulogne, and around Paris. She drove at the regulation maximum of speed, which is about ten miles an hour. Automobilism is said to be fast supplanting the bicycle craze in France.

— An English writer, speaking of the beautiful relations existing between Mr. and Mrs. Gladstone, says: "Mrs. Gladstone cultivated the art of listening to her husband to a perfection that I never saw equaled. When he spoke, her absolute attention was always at his command — in fact, I do not believe anybody ever was so absorbed as Mrs. Gladstone looked. I suspect that she had learned how to wear that absolutely listening air while her mind followed its own track! But it was a decided help to him, for it secured, at table and elsewhere, a general silence when he wished to deliver his opinions, without any appearance that he personally was demanding it. Mrs. Gladstone's own little speeches to the women Liberals, too, were always on one topic — what her husband thought or how he was feeling. In short, for the old ideal of wifehood, Mrs. Gladstone was a perfect model."

HOURS

We have only to stand on the summit of an hour to command an uninterrupted horizon. — *H. D. Thoreau.*

Rising, descending, on we go
Day after day, now fast, now slow,
The hours lift and bear us on;
Careless we front them, yet each one
Is like a softly rounded hill,
On which up-climbing, if we will,
We may the shining heavens descry
And far bounds of eternity.

Too oft we go with down-dropped eyes,
Nor mark the soft recurrent rise
Of these small summits by the way,
From which, so many times a day,
Souls that are wearied and shut in
With cares and griefs and doubts may win
A breath of freedom as they press
To meet the next hour's strain and stress.

Dear outlooks! raised by God's own hand
For pilgrims through this border-land;
The upward way is hard to gain,
Breath may be scant and strength be vain,
Yet every hour, if brave to bear,
Mounting to sunshine and fresh air,
Our eyes may see afar unrolled
The vision of the Gates of Gold.

— SUSAN COOLIDGE, in *Congregationalist*.

THE EXASPERATINGLY GOOD WOMAN

CAN anybody be too good? Perhaps a man cannot be. But a woman may be too good, and certainly is sometimes, at least for her own interest and advantage. This fact is not infrequently exemplified, and at first glance is ethically discouraging. We have all been taught to believe that nothing can withstand goodness; that it must ultimately triumph over every form and degree of evil. This no doubt is generally true; but goodness, to be effective, must be accompanied with insight and discretion. And extremely good women, it must be admitted, often fail to be either inseeing or discreet. The reason may be that they are so possessed by their chief virtue as to leave little space for minor considerations.

. . . . . .

Women have often been accused by men of nimiety. It would seem to be so in their goodness — in many cases, at least. When they are very good, exclusively good, in particular, they are too good, and the result reacts. They are over-anxious to be of service; they are persistent, obstinate, tireless in their purpose. Their judgment may be at fault, their perception of character inadequate. They may be unable to distinguish between the persons who can never have enough done for them and the persons who can never have too little done. And, by a strange fatality, they are frequently associated with these, whom, in consequence, they worry, and finally anger by ceaseless devotion. Their intentions may be always of the purest and best, but their outcome is most unfortunate. They make those about them, whom they are resolved to help and please, positively uncomfortable, physically and mentally, and render themselves burdensome by trying mistakenly to lift burdens from others.

Everybody brought into close contact with the redundantly good woman, whether father, husband, brother, sister, or friend, seeing and feeling how very good she is, is nevertheless more or less disturbed by her paramount virtue. Her sameness is unquestionably tiresome. . . . Generally speaking, she makes few assumptions of goodness; has few theories on the subject; rarely speaks of it. Her goodness is innate, overflowing, and is seldom paraded to any degree. Nevertheless, the thought of it must be constantly in her mind. Otherwise she could not find so many ways of rendering goodness as to trouble people by her persevering methods, without the least idea of troubling them, and with every wish to help them. There are no circumstances, important or trifling, in which she will not try to afford aid, and in which she will not take active part, unless positively prohibited. Her capacity is not, unhappily, equal to her disposition, and sometimes she makes sad mistakes. She does not perceive this, and will continue to make them indefinitely, unless rudely prevented. Most persons, fully alive to her benevolence, hesitate to hinder her, and thus allow themselves to be put to great inconvenience and discomfort rather than wound her feelings by entire candor. But there comes a time when candor grows imperative and goodness has, in self-defence, to be assailed. But the assault, even if violent, fails to insure a remedy; for the assailer is apt to be so conscience-stricken afterward, remembering how absolutely good she is, that ample apology follows, and annuls what might have been the effect.

It is plain that the over-good woman has not many duties of her own to perform; or, if she has, she must in some degree neglect them. Generally a spinster, she has much leisure from this fact, though ever busy, or rather fussy, with small accomplishment. As a rule, she would much prefer looking after the affairs of others to attending to her own, possibly because such attendance cannot be construed as goodness. The comment frequently made on her is that she should be less altruistic and more self-concerned; that doing good has grown to be professional with her, and that the mere idea of it has destroyed her wholesome balance. There is ground for such comment. Goodness should, like charity, begin at home. Unmeasured benevolence is not a merit, but a defect. The exasperatingly good woman is exasperating because she is one-sided and perverse. To be really, practically good one must have perception and common sense. — JUNIUS HENRI BROWNE, in *Harper's Bazar*.

A WORD TO THE GIRLS

GIRLS in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of the city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in the city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard, it is true, but the picnics you attend in the summer and the sleigh rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read Mother Nature's book.

Think of spending every working day in a dingy office, writing and figuring constantly, with but half-a-day's vacation in three years,

as one girl I know of has done! Think of spending all the hot, dusty summer days at a sewing machine in a factory, with the ceaseless clatter of hundreds of other machines about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel as a villain ought to feel, and walking home again at night! All these things thousands of girls in the city do.

One girl I know stands and irons ready-made shirt waists all day, week in and week out. Where is the variety in her life? How would you like to exchange your duties with them? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake, and sweep before the hottest part of the day, peel the potatoes for dinner out under the shade of a tree, and, after the dinner work is over, to sit out in the cool and shady yard, or rest in the hammock, or take a canter on the pony, or in the fall to go to the woods in search of nuts, and at night to lie down and breathe in the sweet-scented air of the country instead of sewer smells and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why, if you lived in the city you would have to pay for fruit that you would not pick up from the ground now. How would you like the ever-present possibility of losing your place and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of all these things before you give up the quiet and peaceful life of the country, with the certainty of a comfortable home, even if you do not have ice-cream and fried chicken every day. To make the best of what you have is better than to rush into evils that you know not of. — *Metropolitan and Rural Home.*

BOYS AND GIRLS

HER STORY BOOK

There's a funny little girl who reads to me
every day
The most surprising travels from a volume
worn and gray,

In lands where monkeys buy and sell, and
talk and go to school,
And there are lions, numerous as fishes in a
pool;

And dreadful savage men who build great
cities out of bones,
And dwarfs, whose woods are bits of moss,
their mountains pebble stones.

But the book in which she reads about these
travelers of renown,
Is the family receipt book, and she holds it
upside down.

— *Selected.*

MR. JOHNSON'S STRAWBERRY FESTIVAL

GRACE M. AUSTIN.

MATILDA'S mother had gone with Miss Wood in the buggy down to the village; and what was Matilda to do with herself? There was no one with whom she could play.

"Mamma said," she remarked, "that they were getting up a strawberry fest'val. I wonder what that is. I think I will go down and ask Mr. Johnson. He knows most everything."

Now Mr. Johnson was a little old man who had a cobbler's shop beside the road not far from Matilda Morgan's home. He was not a favorite generally with children, but Matilda and he had always been friends. So away she ran down the road that bright June afternoon, and reached the little shop all out of breath.

"Wall, Tildy," said Mr. Johnson, "I guess you're some in a hurry."

"I'm in a hurry to know what a strawberry fest'val is," Matilda said.

Mr. Johnson thought awhile.

"Why, I b'leve I heerd my son's wife tellin' of 'em — they used to hev 'em at her old hum. Folks git together, an' eat strawberries an' cream an' cake, an' talk, an' pay money for the church; an' — yes, I b'leve they hev an ent'tainment of some kind."

Matilda's eyes were large as she listened to all this.

"Well, they're getting up one here," she said. "Mamma has gone this afternoon, so-li-ci-ting. That's right, for I made her say it three times to me."

Mr. Johnson smiled a little, and then looked very sour.

"They don't git me to any of their festivals," he declared, firmly.

Matilda looked surprised. Her mother would have understood the old man's grievance. Because a brother had once said he paid too little to the church, Mr. Johnson had declared that he would never pay or go again. "When you git any more money out of me I'll come to church reg'lar," he had said, sarcastically.

Matilda did not make a long visit at the cobbler's shop that afternoon, but walked slowly back up the road and climbed into her "thinking place" in the old apple tree.

Mrs. Morgan had returned by tea-time, tired but triumphant. Ten cakes, twenty quarts of strawberries, and twelve quarts of ice-cream had been promised.

"Would you like to wait on a small table, Tilly?" she asked.

To her surprise Matilda shook her head.

"I've got a plan, mamma, but it's a secret for just you and me."

Mamma was used to her little daughter's "secrets," so she smiled and said no more. When bedtime came and they were alone, Matilda talked freely.

"You see, Mr. Johnson is so lonesome, and if he won't go to the fest'val I just know he'd like one. You will let me have one down in the shop, won't you, just for him? I know there will be as many as a quart of berries in my own strawberry bed, and it won't take much cake." She hesitated, and sighed. "I guess we can get along without ice cream." Then she went on briskly: "And we'll have a regular one. I'll speak a piece and sing for the entertainment part, and then we'll take up a a collection for the church. That's the way — Mr. Johnson told me so."

Mrs. Morgan looked into the eager face and could not bear to disappoint her.

"I'll think of it till morning," she said, laughing; and Matilda felt her cause was almost won. Still laughing, Mrs. Morgan went to tell her husband of the new plan. To her surprise he listened with a thoughtful look. When she finished he nodded, and said: —

"Mary, it's worth trying. I wonder what put it into her head. Old Mr. Johnson is a great stickler for his word; and don't you see that if she carries out her whole plan and makes him contribute to the church, why then he'll be bound to attend again? I've thought for a long time he would be glad to, if his word wasn't in the way."

Matilda was so busy planning that Mr. Johnson did not get many visits from her for a few days. Then, too, it was very hard to keep from hinting at the great secret.

Mrs. Morgan was the president of the "Ladies' Aid Society," and the afternoon of the festival she was "ready to fly" she said. But in the midst of it all she found time to carefully dress her little daughter and pack a basket for her private festival.

Mr. Johnson was tapping at a boot and looking very cross when the little maid reached his door. He really wanted to go to the strawberry festival with his son's family. She rushed in, crying: —

"Oh, Mr. Johnson! You and I are going to have a strawberry festival all ourselves! I think it will be splendid."

And before the old man realized what was going on, he had carried out his bench and two chairs to a shady spot behind the shop. Wondering very much, but secretly pleased, Mr. Johnson slipped off his apron, washed his hands, smoothed his hair, and joined Matilda.

She called him gaily to help her as she spread a white cloth over the well-brushed bench, and began to lay out the contents of her basket. There was a good-sized dish of strawberries, saucers and spoons, a bowl of sugar and another of whipped cream, a plate of cake, two glasses, and a jar of "strawberry nectar" — or lemonade colored and flavored with crushed strawberries. Best of all there was a pail, set in another pail of chipped ice, full of delicious ice-cream! The basket would have been a heavy load for the little girl if papa had not brought it to the turn just by the shop.

Mr. Johnson looked on in astonishment.

"It is exactly like the other fest'val," said Matilda, "only this seems more like a supper, just the two of us. Don't you believe you had better ask a blessing?"

Mr. Johnson waited a moment, then bowed his head and said a few reverent words.

Then what a good time they had! They ate and laughed, Mr. Johnson told stories, and Matilda gave the "entertainment" —two recitations and a song. It was almost time to go home when Matilda remembered something.

"Why, I almost forgot the collection! That's very important." She stooped down to the basket and took out a little wooden box.

"This is for the church," she said solemnly, and dropped in a dime, then passed it to the old man. His hands shook, for he knew what the consequences of his act would be. But there was only a moment of waiting before he took a silver dollar from his pocket and laid it in the box, saying, —

"Yes, Matildy, for the church, and I — I b'leve I'm glad to give it."

Next Sunday found Mr. Johnson in his pew, and the church has had no more faithful and interested attendant than he has been since the day of his strawberry festival.

Wilbraham, Mass.

OUR BOOK TABLE

Praxis in Manuscripts of the Greek Testament. By Rev. Charles F. Sitterly, B. D., Ph. D. Eaton & Mains: New York. Price, $1.

"Praxis in Manuscripts of the Greek Testament, the Mechanical and Literary Processes Involved in their Writing and Preservation, with Table of MSS. and Thirteen Facsimile Places," is the somewhat lengthy and cumbrous title of a very useful little work by Prof. Sitterly, of the chair of Biblical Literature and Exegesis of the English Bible in Drew Seminary. The aim of Dr. Sitterly in publishing this treatise is to assist students of the Greek Testament to obtain "an elementary knowledge of the sources from which the Revised text has been derived, and of the processes by which it has been evolved." Containing the substance of lectures delivered to his classes in the Seminary, it seeks to secure for such prelections the wider usefulness they are confessedly entitled to. In the compilation of his work Prof. Sitterly has drawn from the most authoritative and reliable sources, and has placed before the studious reader some rare and extremely interesting items of information on the materials, manufacture, and general treatment of ancient Greek MSS. He gives us in a nutshell facts which could only be obtained by the perusal of many expensive and often inaccessible volumes.

The Gods of Our Fathers. A Study of Saxon Mythology. By Herman I. Stern. Harper & Brothers: New York and London.

Mr. Stern has undertaken the task of showing how Norse mythology, received by the Saxon race in the days of its impressionable childhood, has affected the development of civilization. He has treated the subject in an exhaustive, yet in a popular and interesting style, which the public will apprehend. Although Mr. Stern's claim for a wider recognition of its importance may not be generally granted, there is no denying the lack of general knowledge of the subject as compared with our knowledge of Grecian or classic mythology. The ancestral springs of thought and character of the Anglo-Saxon before the advent of Christianity are traced by the author to the Norse myths. He compares the two mythologies of the Norse and Greek, both of which began with a "lofty spiritual attitude towards nature," and diverge by reason of the "subtle inexplicable affinity of race genius for a certain aspect of Nature." This divergence is based on climatic conditions. The Greek is classic; the Saxon romantic. The Norse mythology is superior to the Greek in the matter of moral seriousness. "Both systems remove the final determination of events beyond the mundane arena. Both place it in the hand of an invisible, omnipotent and omniscient Disposition. In both, with remarkable coincidence, three sombre spinning sisters, representing Past, Present and Future, are the triune expression of this eternal Tribunal, herein revealing a consciousness of the superconventional and of continuity in Law, and also that the ultimate reach of human wit must forever lose itself in the periphery of Faith." The author fully describes the primitive beliefs regarding the creation of the world, the gods and goddesses, their abodes, the giants and dwarfs, and their adventures.

Half-Hours with the Christ. By Thomas Moses. American Baptist Publication Society: Philadelphia.

This book comprises a series of helpful Bible lessons, whose definite purpose is to lead the young to Christ. The instruction is strung like pearls upon the thread of a simple life story. The widowed wife of a missionary is left in the home land with two children just entering their teens, whom it is her earnest desire to lead safely Godward amid surrounding temptations. How she accomplished this and benefited many others by her wise, earnest teachings, is detailed in the book, which is founded upon actual occurrence.

Recollections of a Nonagenarian of Life in New England, the Middle West, and New York, including a Mission to Great Britain in Behalf of the Southern Freedmen; together with Scenes in California. By Rev. John C. Holbrook, D. D., LL. D. The Pilgrim Press: Boston and Chicago.

An aged pastor, at the earnest solicitation of friends, has in modest and unassuming recital given the helpful story of his protracted and useful life, inspiring in its character and labors. Dr. Holbrook was among the heroic pioneers who, half a century ago, were laboring in the Middle States. He was one of the founders of the Chicago Theological Seminary and of Iowa College. After the civil war he was engaged in Great Britain raising funds for the aid of the Southern freedmen. Outside of the Congregational denomination where he was most widely known, Dr. Holbrook's autobiography will be welcomed as the story of a courageous life based on a sustained and fearless trust; as the history of a child of God who gladly testifies: "I have been young and now am old, yet have I never been forsaken nor compelled to beg bread."

The Son of the Czar. An Historical Romance. By James Graham. Frederick A. Stokes Company: New York.

This story has its scene in Russia, during the reign of Peter the Great in the early part of the eighteenth century. It is an historical romance of intrigue and Nihilism, and abounds in tragic episodes.

The Golficide; and Other Tales of the Fair Green. By W. G. Van T. Sutphen. With Illustrations. Harper & Brothers: New York and London.

Lovers of King James' famous game will welcome this bright and inimitably humorous collection of golf stories. It is a pity that a golf glossary has not been appended for the benefit of the many who by necessity have never "putted" a ball or played in a "mixed foursome," and who consequently will miss at least one-half of the exceedingly clever and witty allusions in the well-told tales. The "old, old" part of the romances, however, will need no interpretation for the amused reader.

Ribstone Pippins. A Country Tale. By Maxwell Gray, Author of "The Silence of Dean Maitland." Harper & Brothers: New York and London.

To those who enjoy a sweet, tender country tale we commend this touching Cornish story. The author is evidently familiarly acquainted with the contented, sturdy working class whose sterling virtues, emotions, superstitions and jealousies are sympathetically depicted. The characters live before us. Although realistically told, the story is not done in a matter-of-fact style. It is garnished by exquisite descriptive passages and pervaded by a natural and true philosophy of life.

Four for a Fortune. A Tale. By Albert Lee, Author of "Tommy Toddles." Illustrated by F. C. Yohn. Harper & Brothers: New York and London.

This is a breezy, modern story of adventure told with the force and freedom of a skillful story writer. He has dexterously introduced all the concomitants of the old-time narratives — mysterious chart, hidden treasure, lone, rocky island, inaccessible peaks, mutiny, wreck, piratical sailors — excitement enough to satisfy the desires of the most adventurous reader. There is a pleasant, droll touch of humor throughout. Impossible as the events narrated must be, they are given the flavor of reality by the writer's ingenuity and skill. A French sailor has in his possession an incomplete chart recording hidden treasure. Two Americans and a French restaurant keeper of New York join with him in an expedition to find it, after having with great difficulty deciphered the half-obliterated directions of the ancient chart. The exciting search for the treasure is made on the Island of St. Pierre Miquelon, one of the rocky islands off the coast of Newfoundland — all that is left to France of her former large possessions on this continent. The realization of their hopes and the somewhat startling events of the return voyage to New York bring the tale to an unexpected denouement. The illustrations are of a high order.

A Boy I Knew and Four Dogs. By Laurence Hutton. Profusely Illustrated. Harper & Brothers: New York and London.

These sketches, originally published in *St. Nicholas*, are of the kind that grown people can enjoy. Mr. Hutton has dedicated his book to Mark Twain, the creator of Tom Sawyer, "one of the best boys I ever knew." The absolutely true stories are told in a simple conversational style and are sprinkled all through with most interesting photographs of "the Boy," his dogs, his relations, and the localities described. One of the best of these pictures is that of "Thackeray and the Boy." While staying at Savannah in 1853 or 1855, Mr. Thackeray came to the same hotel. He took the Boy between his knees, asked his name and what he intended to be when he grew up, and said, "Whatever you are, try to be a good one." On reading the charming book one is impressed with the fact that "the Boy" (whom you can readily guess to be the author himself "still a boy") had really tried "to be a good one" and wants all other boys to be the same.

Tobacco and Its Bondage. By a Slave who Became Free. Lester C. Hubbard. Liberator Publishing Co.: Boston. Price, 15 cents.

The author of this pamphlet tells in a very graphic and impressive way how he formed the tobacco habit, how it enslaved him, how, many times, he essayed to reform, and how at last in one supreme effort, divinely aided, he succeeded. It is a forceful and helpful book. Foes of the tobacco habit will find it very useful.

THE HYDE PARK CUISINE is a collection of useful, novel and economical recipes, contributed by Hyde Park ladies and "those living abroad who retain a warm affection for the days of Auld Lang Syne." It is neatly bound in paper covers, and is sold for the benefit of the new Congregational church in Hyde Park, Vermont. With this little book in hand, even the most inexperienced

Don't blame the cake-box if your cake dries up quickly. It will keep moist and fresh if you use Cleveland's Baking Powder.

OLD GLORY SHOW YOUR COLORS. Finely Woven Silk Badge 5c. by mail; 3 for 10c.; 30c. doz.; 100 for $2. Great seller for holidays and fairs. L. H. Cushman, 34 Oliver St., Boston, Mass.

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NOTICE NAME THUS Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

young housekeeper would have no excuse for failing to provide a delicious and varied *menu* every day in the week.

Magazines

— The features of unusual interest in the *Century* for June include: "The Spanish Armada," described and illustrated from manuscript records and the narratives of survivors, with an introduction, on the reasons for its failure, by Captain Mahan, now of the Naval Strategy Board; "Ten Months with the Cuban Insurgents," the experiences of a major in the Cuban army under General Garcia; and "The Confederate Torpedo Service," by the electrician of the Torpedo Division in the Confederate Navy, who laid the mine which blew up the first gun-boat ever destroyed by this means. There is, also, the usual amount of entertaining sketches, stories, etc. (Century Co.: New York.)

— The *Quiver* for June is, as usual, filled with good Sunday reading. Some of the principal contributions are: "A Land without a Sunday," by the Bishop of Shanghai; "Some May Meeting Celebrities," by F. M. Holmes; "Dr. Guthrie as I Knew Him," by Prof. W. G. Blaikie; "God Silent to Us — and Why?" by Dean Farrar; "The Compensation of Life," by Rev. Mark Guy Pearse. Three complete stories are provided, in addition to new chapters in the "The Squire's Secret," and the beginning of a new serial, "The Master Key." (Cassell & Company, Limited: 7 and 9 W. 18th St., New York.)

— The novelette in *Lippincott's* for June is by the late Maria Louise Pool, author of "Roweny in Boston," "The Two Salomes," "The Red Bridge Neighborhood," etc. The story is entitled, "Mere Folly," and will be read with special interest as possibly the last literary work of this gifted author, who so recently passed away. The remainder of the magazine contains a variety of short articles and poems by such authors as Felix L. Oswald, Richard Malcolm Johnston, Grace Duffield Goodwin, and E. V. Lucas. (J. B. Lippincott Co.: Philadelphia.)

— *Cassell's Magazine* for June has a very attractive cover, in colors, and an inviting table of contents. "Is the End of the World Near?" is a curious illustrated article by John Munro. "Under Water in a Submarine Boat" reads like fiction, but is really fact. Robert Machray shows how the newspapers are "A Nation's Ear." There are several complete stories and poems, and new chapters in the serial, "Spectre Gold: A Romance of Klondyke." (Cassell & Company, Limited: 7 and 9 West 18th St., New York.

— The June *National Magazine* is a war number, with specially-designed cover and contributions on "Heroism on the Battlefield," "The Origin of Our Stars and Stripes," "The American Volunteer," "The Evolution of Our Army and Navy," "The Naval Militia," "War Times at the White House," besides other matter of a more general nature. The illustrations of the number add greatly to the interest. (W. W. Potter Co.: 91 Bedford St., Boston.)

— A beautiful head in red chalk, by John da Costa, is given as the frontispiece in the June *Magazine of Art*, followed by a critical and appreciative estimate of Da Costa's work by Gleeson White, in which appear five illustrations. Two other special full-page pictures add to the attractiveness of this number — a photogravure of Meissonier's "A Reconnaissance," and a Royal Worcester vase reproduced in delicate color. The paper upon "The Queen's Treasures of Art," by Frederick S. Robinson, is devoted to decorative art in Windsor Castle. Henri Franz has a very interesting sketch of Oscar Roty, one of the greatest medallists in France, with twenty-six illustrations of his work. "Art from Australia" will secure marked attention. Altogether it is an exceedingly fine issue. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— *Harper's Magazine* for June is a very fine number. "The Czar's People," by Julian Ralph, with twenty-six illustrations, gives a very intelligent view of the peoples of the Russian Empire. Margaret Deland continues her "Old Chester Tales." Perhaps the most pertinent and educatory contribution is that from Captain A. T. Mahan, U. S. N., upon "Current Fallacies upon Naval Subjects." Prof. A. B. Hart writes strongly and luminously upon "A Century of Cuban Diplomacy." Louise Betts Edwards contributes a thrilling story upon "A Woman who Lost her Principles." There is very much besides in story, poetry and illustrated contributions of a high order. (Harper & Brothers: New York.)

— In *Scribner's* for June "Undergraduate Life at Vassar" is the leading contribution, which is finely illustrated. Henry Cabot Lodge continues "The Story of the Revolution." This magazine is exceedingly fortunate in having secured Richard Harding Davis as exclusive war correspondent. Walter A. Wyckoff presents another very interesting instalment of "The Workers," giving his experience as "A Factory Hand." (Charles Scribner's Sons: New York.)

— The *Atlantic Monthly* for June has a strong grasp upon current topics. "The War with Spain, and After," and "The Uncertain Factors in Naval Conflicts" will attract, as they deserve, general consideration. Other notable contributions are: "A New Programme in Education," "The Teacher and the Laboratory: A Reply," and "A New Estimate of Cromwell." (Houghton, Mifflin & Company: Boston.)

— The *Missionary Review of the World* for June is a strong number. Dr. Pierson, the editor-in-chief, writes, under the head of "Spiritual Movements of the Half Century," of "Development of Undenominational Missions." There is an excellent contribution upon "Savonarola" which is helpfully illustrated. Booker T. Washington writes sanely, as he always does, upon "The Future of the American Negro." The various departments are well sustained. (Funk & Wagnalls Company: 30 Lafayette Place, New York.)

— The *American Monthly Review of Reviews* for June is highly flavored with matter connected with the war — the one topic which absorbs the attention of the people. The special contributions are: "Admiral Dewey: A Character Sketch," "What an American Saw in the Philippines," "The Philippines in History," "Spain and the Caroline Islands." (Review of Reviews Co.: New York.)

— The *Homiletic Review* for June presents an array of the ablest ministerial talent of the age. There are sermons and contributions from Dean Farrar, Prof. Blaikie, Drs. H. L. Wayland, David Gregg, R. S. MacArthur, Henry Van Dyke, James Burrell, Sir J. William Dawson, and many others. (Funk & Wagnalls Company: New York.)

— The *Arena* for June is a quite remarkable number. The leading contribution is from the pen of Governor Daniel L. Russell, of North Carolina, upon "Usurpations of the Federal Judiciary in the Interest of the Money Power." President David Starr Jordan writes upon "The Elements of Organic Evolution." B. O. Flower expresses his peculiar views upon "Restrictive Medical Legislation and the Public Weal." (Arena Company: Copley Square, Boston.)

— The leading contribution in the *Forum* for June is from the pen of Senator Foraker on "Our War with Spain: Its Justice and Necessity." Robert T. Hill describes "Cuba, and its Value as a Colony." Joseph E. Chamberlin writes with unusual intelligence and comprehension upon "The War for Cuba." Other contributions of note are: "The Ideal Training of the American Girl," and "A French View of the American Workingman." (Forum Publishing Company: New York.)

— A glance at the contents of the *Nineteenth Century* for May shows how steadily the editor keeps his expert fingers on the pulse of current thought. "England's Duties as a Neutral" is particularly timely. Such an exposition — masterly, comprehensive, clear — from such an authority as Dr. Macdonell, master of the Supreme Court, will be hailed by many. The second paper in the list on "The Growths of the World's Armaments," shows at what tremendous cost of money, toil and sacrifice civilized nations today are preparing to defy each other. Persons of academic and scholarly taste will be interested in the "English Bible: Wyclif to Coverdale;" students of criminology in Sir Edmund Du Cane's "The Prison's Bill and Progress in Criminal Treatment." Other papers of varying value are: "The Caucasus and Terah," "The Working Girl of Today," "The 'Limited Company' Craze," "Fox-hunting and Agriculture," "Nicholas Culpeper," "A Postal Utopia," "G. Meissonier: Personal Recollections," "The Romance of an Ancient City," etc. (Leonard Scott Publication Co.: New York.)

— With a vigorously written article, presumably from the trained pen of the editor, on "The Collision of the Old World and the New," the *Contemporary Review* for May opens briskly. It is the kind of stuff the most thoughtful and leisurely of our people should be reading when the national administration, with the army and navy in its hands, is making important history so rapidly. A lingering echo of the "Dreyfus Case," a paper on "Our 'Expert' Statesmen," "Health on the Bicycle," "Notable Dogs in Fiction," "A Bird's-eye View of the Transcaspian," "The Slave Trade in the West African Hinterland," "How China may Yet be Saved," are among other more or less attractive papers of the number. It is likely, however, that "The Waning of Evangelism," by Richard Heath, and "The Jewish Colonies in Palestine," by Joseph Prag, will, on account of their special interest, attract the particular attention of many. (Leonard Scott Publication Company: New York.)

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death. I had long heard about the wonderful cures by Hood's Sarsaparilla and I resolved to try it. I found after taking a bottle and a half that I was getting better. I continued taking it and the benefit I derived from it was a surprise to all who knew me. I am now almost well. I am pastor of several churches and can travel 30 miles in a day. I can preach every Sunday, and often through the week. I hope other sufferers will be induced by my experience to try Hood's Sarsaparilla." (Rev.) W. H. Bond, Rye Cove, Virginia.

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

THE SUNDAY SCHOOL

Second Quarterly Review

SUNDAY, JUNE 26, 1898.

REV. W. O. HOLWAY, D. D., U. S. N.

I Preliminary

1. GOLDEN TEXT: *I am he that liveth, and was dead; and behold I am alive forevermore.* — Rev. 1: 18.

2. **The Quarter's Lessons** were taken from the second half of St. Matthew's Gospel, beginning with the fifteenth chapter and ending with the twenty-eighth. The time occupied is about seven months, from the summer of A. D. 29 to the Resurrection, in April, A. D. 30.

3. HOME READINGS: *Monday* — Matt. 15: 21-31. *Tuesday* — Matt. 21: 6-16. *Wednesday* — Matt. 22: 1-14. *Thursday* — Matt. 25: 31-46. *Friday* — Matt. 26: 17-30. *Saturday* — Matt. 27: 35-50. *Sunday* — Matt. 28: 8-20.

II Lesson Analysis

1. THE WOMAN OF CANAAN (Matt. 15: 21-31.

Leaving Galilee, Jesus went with His disciples to the regions of Tyre and Sidon, hoping to find seclusion. A woman of the country, whose daughter was "grievously vexed with a devil," invaded His privacy; and though she had no ground, either in religion or race, on which to base her plea, begged Him to interpose and heal her child. Strange to say, He "answered her not a word." The disciples urged Him to dismiss her. Then He spoke, but only to say, "I am not sent but unto the lost sheep of the house of Israel." But she would not be refused. "Lord, help me!" she cried piteously. "It is not meet to take the children's bread and cast it to the dogs." Even this rebuff was turned into a plea: "Yea, Lord, even the dogs under the table eat of the children's crumbs." Her faith and humility were commended, and her daughter was healed.

2. SUFFERINGS OF JESUS FORETOLD (Matt. 16: 21-28).

The principal points were: Our Lord's announcement of His coming death at Jerusalem; Peter's rash chiding and the recoil of Jesus from this unconscious tempter — "Get thee behind Me, Satan!" the declaration of the universal law of the kingdom — "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me;" the assurance that to cravenly save one's life at the expense of one's faith would be to lose the true, unending life altogether; the solemn question as to what the profit would be were one to gain the whole world and lose his own soul; and the prediction of the coming of the Son of man in the glory of the Father.

3. THE TRANSFIGURATION (Matt. 17: 1-9).

A week after the events of the last lesson Jesus one evening took with Him Peter, James and John, and ascended the mountain, probably Hermon, where, while engaged in prayer, He was transfigured — His raiment and person becoming white and brilliant, like the sun. With Him appeared also Moses and Elias, who conversed upon His approaching decease at Jerusalem. Peter's proposition to build three tabernacles for Jesus and His heavenly guests was followed by the descending Shekinah, out of which came the Voice: "This is My beloved Son; hear Him." In terror the disciples hid their faces, and when Jesus aroused them, the glory had passed, and they "saw no man save Jesus only." A commandment of secrecy was laid upon them, not to be broken until Jesus was risen from the dead.

4. A LESSON ON FORGIVENESS (Matt. 18: 21-35).

Peter's question as to the limit of forgiveness was answered directly by the words, "not seven times, but seventy times seven," and the teaching illustrated by the parable of the Unmerciful Servant: A certain king, taking account of his servants, finds one who owed him ten thousand talents. Unable to pay, his lord condemns him to be sold into slavery with wife and family and the money turned into the treasury. The wretch begs for patience and promises to pay all. The king is touched with compassion, releases him and remits the debt. Going out, this servant finds one who owes him the trifle of a hundred pence, about a millionth of what he had owed the king. Seizing him by the throat, he demands immediate payment. Deaf to entreaties, he flings him into prison. The king learns of it, summons him, reproaches him for not showing the compassion which had been shown him, and turns him over to be tortured till he should pay the full debt. In like manner the unforgiving here will be unforgiven of God.

5. THE TRIUMPHAL ENTRY (Matt. 21: 6-16).

The sending of two disciples in quest of an ass and a colt; Jesus mounting the latter, in fulfillment of Zechariah's prophecy; the enthusiasm of the multitude, lining the way with their garments and with branches of trees, and making the air resound with their hosannas; the indignation of the Pharisees at these significant praises; the weeping of Jesus over Jerusalem; the entrance of the procession into the city and the commotion excited by it; and the second purification of the Temple — form an outline of the lesson.

6. THE MARRIAGE FEAST (Matt. 22: 1-14).

The parable portrayed a king who proposed to celebrate the marriage of his son with the usual festivities; but the invited guests declined to come. Other and more pressing invitations were sent, but some of those bidden "made light of it," and went their way to their farms or merchandise; others insulted the servants and slew them. Thereupon the king sent forth his armies, who took vengeance upon the murderers and destroyed their city. Meantime the feast was furnished with guests not from houses, but from highways. All were invited — good, bad, and indifferent — and when the hall was filled the king came in to inspect them. All had arrayed themselves in the wedding garment but one, and the king called him forth: "Friend, how camest thou in hither without the wedding garment?" And "he was speechless." "Bind him hand and foot, and cast him into outer darkness!" The parable ended with the proverb so frequently quoted: "Many are called, but few chosen."

7. WATCHFULNESS (Matt. 24: 42-51).

The lesson opened with a call to "watch;" and the necessity was illustrated by the parable of a householder, who would have been on the alert had he known at what hour the thief would pay him a visit. In like manner we shall suffer eternal loss if the Son of man, coming suddenly, finds us lulled to spiritual forgetfulness. And then the figure was changed, and a well-ordered house was pictured, whose faithful steward, in his lord's absence, distributed to each his meat in due season. Promotion and honors were reserved for that steward. But if, on the other hand, that steward should presume on his lord's absence to play the petty tyrant, and to "eat and drink with the drunken," there will come to him a fatal surprise when his returning lord cuts short his guilty career by smiting him in twain, and appointing his eternal lot with hypocrites.

8. THE DAY OF JUDGMENT (Matt. 25: 31-46).

The principal points were: A prediction of the Son of man, coming in His glory, with the holy angels; all nations summoned before Him, sitting on the throne of His glory; the separation into two classes of the righteous and the wicked; the address of the King to those on the right hand — "Come, ye blessed of My Father," etc.; the reason for this welcome — their ministration to Him when He was hungry, athirst, a stranger, naked, sick, in prison; their surprise, and the King's explanation — "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me;" the judgment upon the wicked for their failure in these things: They are addressed as "cursed," and bidden to "depart into everlasting fire," because they showed their lack of the spirit of love to Him in neglecting His spiritual followers; and the departure of the two classes — the one to everlasting punishment, and the other to life eternal.

9. THE LORD'S SUPPER (Matt. 26: 17-30).

The inquiry on the part of the disciples of Jesus where He would eat the passover; the mysterious directions to Peter and John; the assembling of the disciples at eventide in the upper room; the announcement, "One of you shall betray Me;" the sorrow and surprised questionings; the private designation of Judas; the woe pronounced upon the traitor; his departure; the blessing and breaking of the bread; the simple ritual — "This is My body which was broken for you; this do in remembrance of Me; this cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me;" the solemn declaration that He would not drink henceforth of the fruit of the vine until He should drink it new with them in the heavenly kingdom; and the singing of the hymn — form an outline of the lesson.

10. JESUS CONDEMNED. (Matt. 27: 11-26).

The principal points were: Jesus conducted in bonds before Pilate, accused of claiming kingship; Pilate's question, "Art Thou the King of the Jews?" and the affirmative answer; the governor's wonder at the strange silence maintained by Jesus under clamorous accusations; the choice given to the people between Jesus and Barabbas for release; the warning sent to Pilate by his wife; Barabbas chosen for the act of grace by the people, at the instigation of the priests; the demand of the multitude that Jesus be crucified; Pilate's counter demand, "What evil hath He done?" the repetition of their demand; Pilate's symbolic hand-washing; the people's self-imprecation — "His blood be upon us and our children;" Barabbas released, and Jesus scourged and turned over to the soldiers for crucifixion.

11. JESUS CRUCIFIED (Matt. 27: 35-50).

"They crucified Him;" and the soldiers, having done their work, occupied themselves with dividing the garments of their victims and "casting lots" for His seamless vesture. Over His head they put His accusation, "This is the King of the Jews." But He was not left to suffer in silence. Those who "passed by" derided Him and challenged Him to prove His assertions by an act of self-deliverance. The rulers and the priests mocked Him: "He saved others, Himself He cannot save." Over the face of nature fell a pall of gloom and darkness which lasted for three hours, at the close of which a piercing cry was heard from the central cross: "My God, why hast Thou forsaken Me?" This was followed by the cry, "I thirst." A sponge dipped in sour wine was pressed to His lips, while some waited to see whether Elias, whom they supposed He had invoked would come and save Him. Another cry was uttered in which Jesus commended His departing spirit into the Father's hands, and then, with the expiring words, "It is finished," He "yielded up the ghost."

12. THE RISEN LORD (Matt. 28: 8-20).

The women who came early to the sepulchre to embalm the body of Jesus, found it empty. Angelic sentinels told them their Lord had risen and would meet the disciples in Galilee. As they went away Jesus met them and spoke

to them. He bade them notify the disciples that He would meet them in Galilee. Meantime the terror-stricken guard had made their report to the chief priests and been bribed to utter the falsehood, still current among the Jews, that the disciples had stolen Jesus' body while they slept. The meeting at Galilee was attended by the eleven and by a large number beside, all of whom, when they saw Jesus, worshiped Him, but "some doubted." Jesus announced that "all power" both in heaven and earth had been given Him, and bade them go and disciple all nations, baptizing them in the triune Name. He promised to be with His church "alway, even unto the end of the world."

III Questions

1. What part of St. Matthew's Gospel and what space of time were covered by the lessons?
2. Who sought out Jesus in the region of Tyre and Sidon, and why?
3. Had she any ground for favor from Christ?
4. Describe our Lord's behavior to her, and explain it.
5. How did she finally win her suit?
6. What announcement did Jesus make which led Peter to chide Him?
7. How did our Lord reply, and why?
8. What important teaching followed from it?
9. Who were our Lord's companions at the Transfiguration? Describe the scene.
10. Who came from heaven, and what did they talk about?
11. What did Peter propose?
12. Tell about the cloud and the voice.
13. What question concerning forgiveness did Peter ask, and how was it answered?
14. Narrate the parable of the Unmerciful Servant, and give its teaching.
15. How did Jesus enter Jerusalem, and why?
16. How did the multitude show their enthusiasm? How did the Pharisees feel about it?
17. What occurred by the way?
18. Explain the purification of the Temple.
19. Give an outline of the parable of the Marriage of the King's Son.
20. Who were first bidden, and what was their behavior?
21. With what guests was the feast furnished?
22. Who was singled out and why? What was his fate? What is the meaning of the "wedding garment?"
23. State the parable of the Householder in Lesson VII.
24. What lesson was drawn from it?
25. Tell, in your own language, the parable of the Faithful and the Unfaithful Steward.
26. What fate befell each, and what was its significance?
27. Describe the scene of the judgment (Lesson VIII).
28. How will the righteous be addressed, and why?
29. What shall be the fate of the wicked, and why?
30. What duty to "the least" is enforced, and on what ground?
31. What occurred at the Passover?
32. How was it merged into the Supper?
33. What is the meaning of its ritual?
34. What is the obligation to observe it?
35. What question did Pilate ask of Jesus, and what reply was given?
36. What choice was offered to the people, and whose release did they demand?
37. What dreadful invocation did they make upon themselves?
38. What circumstances of the Crucifixion does Matthew give us?
39. What taunts were uttered?
40. In what sense was our Lord's death voluntary?
41. What was its true purpose?
42. Tell the story of the Resurrection.
43. Who first saw the Risen Christ, and what message was given?
44. What commission was given in Galilee?
45. What encouraging promise was added?

BOSTON UNIVERSITY SCHOOL OF THEOLOGY

Report of Conference Visitors

THE 50th anniversary of the Boston School of Theology was an occasion of great interest to the visitors appointed by the several patronizing Conferences. The cordial welcome from faculty and students indicated a most fraternal spirit. The enrollment of students has been the largest in the history of the school, numbering 170 for the year.

Located in the heart of the city, unusual advantages are offered. Historic and literary shrines, schools, libraries, gardens, museums of art, lectures, archæological collections, all open and free to the student, and many of them unparalleled in excellence, make this an inviting place.

The religious life is nurtured and spiritual culture emphasized. The life and teachings of Christ are given prominence in the courses of study, and one cannot long remain a member of the School without knowing Him more perfectly and loving Him more ardently. An enthusiastic evangelistic and missionary spirit prevails, while opportunity for work in city missions is open, thus affording practical knowledge essential to city evangelistic and pastoral work.

A very high literary standard is maintained, made possible by the large percentage of college graduates in the classes and the close union of this School with the College of Liberal Arts, giving the undergraduate the advantage of both. Students are strongly urged to complete the collegiate as well as the professional training before entering upon active life.

A very efficient and conscientious corps of instructors is engaged. The professors personally know the students and aim to develop personality, character and piety in each. The faith of the graduate is founded upon his own investigation of the vital questions of Christian teaching, and he is urged to a courageous examination of every religious problem. The methods of instruction are thorough and progressive. A well-selected library supplements text-books, and diligent research work is required.

The administration, under Dean Buell, has been vigorous and successful. His able presentation of the interests of the School to its constituencies must result in good. The methods and work of the School are open to investigation and the management invites suggestions.

The School is to be congratulated in securing to the department of Homiletics so able and distinguished a scholar as Dr. Melville B. Chapman.

During the fifty years of its history the position of this School has been one of dignity and honor among the best institutions of the nation. Its present status augurs much for the future. The visitors commend the movement at this semi-centennial to increase the income. Friends with wealth in the East or West will find this a fruitful place to bestow their gifts to education. We commend this School, its teachers and its students, to the support of the church and the blessing of Almighty God.

CHARLES F. RICE, L. H. DORCHESTER, W. H. THOMAS, C. A. CRANE, J. H. MANSFIELD, New England Conference; G. A. GRANT, J. H. MACDONALD, M. S. KAUFMAN, New England Southern Conference; D. C. KNOWLES, C. W. ROWLEY, New Hampshire Conference; W. F. BERRY (president), Maine Conference; F. E. WHITE, WM. WOOD, East Maine Conference; H. WELCH, LEVI GILBERT, JAMES N. BROWN, New York East Conference; JOHN T. MORTON, East Ohio Conference; W. W. FOSTER, JR., Troy Conference; M. Y. BOVARD, JOSEPH WILLIAMS, Northern New York Conference; D. D. MARTIN, Michigan Conference; C. B. TAYLOR (secretary), Illinois Conference; H. G. BUDD, JR., Wilmington Conference.

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ADDRESS TO THE IRISH WESLEYAN CONFERENCE

REV. JOHN W. HAMILTON, D. D.
Fraternal Delegate.

MR PRESIDENT, FATHERS, BROTHERS: We bring you the greetings of more than ten millions of Methodists. The Methodist Episcopal Church has nearly three millions of members, and there are three adherents to one communicant. The General Conference has deputed us to bring you the Wesleyan salutation: "If thy heart is as my heart, give me thy hand." I am only cupbearer to the King. But I am not commanded to restrain my feelings in bringing to you my message, nor to conceal my appreciation of the welcome you have already so cordially extended to us. The peasant is permitted to have as much heart as his potentate.

We are not without some knowledge of the people to whom we are sent. We are only come out of the New Ireland into the Old Ireland, and we sometimes think from people who are "more Irish than the Irish." During the last half-century more of your people have come to live with us than you now have left at home. We keep open house for all the world. There came to our shores last year as many guests as there is population in Dublin, and these visitors all came to stay. But there is more of Irish blood in our veins than that of any other immigrants. There were half as many Irish people came to America last year as can be found in the city of Cork, and more than can be found in all Limerick. There are more Irish in the city of New York than in Belfast.

In all our Southern States there is great respect for the "aristocracies" of Virginia. In the nomenclature of the Old Dominion, the hereditary families bear the authoritative stamp of approval. None are genuine who cannot wear for their insignia the flattering letters of F. F. V. — First Families of Virginia. It is the mark of their nobility, a sort of inscription for their coat-of-arms. Rev. Dr. Lanahan, the venerable agent of our Book Depository in Baltimore, has given a new rendering to these upright capitals. He says, "I am an F. F. V. myself — that is to say, one of the first families to arrive in Virginia from Ireland." He thus pertinently reminds any who are disposed to be a bit arrogant of the presence of their own immigrant generation a little farther back.

It is possible I was selected to come here because of the inheritance I have in common with you. By birth I am an American, but by the birth of my grandfather I am an Irishman, and by the birth of some of the grandfathers of my grandfather, I am a Scotchman. Though "my name" is not "Norval," my fathers fed their flocks on the Grampian Hills. It was a remark of Lord Rosebery, that wherever one goes in this world and sees a good thing, one generally finds a Scotchman sitting down beside it; but I may add that when the Scotchman gets there, he usually finds that the Irishman has been there sitting down beside that good thing for at least some little time. Whether the Scots came from Ireland, or the Irish from Scotland, or both came of invaders from England and the Continent, the Scots and the Irish both, and the Scotch-Irish and the Irish-Scots are found everywhere in America.

The dispersion from Scotland and Ireland at first distributed itself in some parts of the country, for various reasons, much more freely than in others. Speaking of this immigration in the South, at an early period, Thomas Nelson Page, in his book, entitled "The Old South," says: "By a strange destiny the vitality of the colony received an infusion of another element, which became in the sequel a strong part of that life, which, in its development, made 'the Southern civilization.'" After speaking of the arrival of John Lewis from Ireland, and the circumstances which influenced his coming, he says: "He was followed by the McDowells, Alexanders, Prestons, Grahams, Reids, McLaughlins, Moores, Campbells, Waddels, Greenlees, Bowyers, Andersons, Breckenridges, Paxtons, Houstons, Stuarts, Gambles, McCorkles, Wilsons, McNutts, and many others whose descendants have held the highest offices in the land which their fortitude created, and who have ever thrown on the side of principle the courage, resolution, and loyalty with which they have held out for liberty and Protestantism in the land from which they came."

As I travel our country over, I am sometimes led to conclude that there are no persons in all the States and Territories who are not Scotch-Irish people or Irish-Scotch people, or who have not been mixed up in their families with them in some way or other, so that they are Scotch-Irish-Puritans or Scotch-Irish-Huguenots, Scotch-Irish-Jews, Scotch-Irish-Greeks, Scotch-Irish-Bond — no, there are no bondmen there — but Scotch-Irish-Free. The map of the United States seems to have been laid out for a game of "hop-Scotch," or Irish processions.

If it were not for the prevailing modesty of the Irish people, I would be inclined to tell you some good things about yourselves. I cannot now see, anyway, how I can well forbear. My case is like that of Blind Allan, of the Highlands of Scotland. He became the family piper of Colonel Ronaldson MacDonald, of Glengarry, a notable man in his day. He once told the piper that he would give the best cow on his estate if he would sing the doings of the day without once mentioning his name. With ready adroitness, he said: —

> "Sooner the day without the sun,
> Or without salt the sea,
> Than a song from me, most honored chief,
> Without the praise of thee."

Knowing that I am on Irish soil, and that we are away off here alone, I presume no one will speak of it if I do not wholly forbear. I have not forgotten that John Wesley said the Irish people were "an immeasurably loving people," "the politest people he had ever met;" and that in their wretched cabins could be seen as thorough courtesy as at the courts of London or Paris.

As for Belfast, I have felt that I've been in courtly circles ever since I came here. Your families are of the house of them that wrought fine linen. I am quite sure I could come to Belfast to live, if I felt equally sure that I could withstand the temptations of your good fortune. I fear I might not always have in mind the fate of that certain rich man who was clothed in purple and fine linen and fared sumptuously every day. There has been one protection for us since we have been here. Like that of all other Americans, "Our stomach for good fortune is bottomless," as Schopenhauer has said, who gets his pessimism in everywhere, "but the entrance to it is narrow." Very early you set a guard to your life and character in this city. In the very year in which we were printing our first newspaper in Boston, you were printing in Belfast one of the first editions of the Bible published in Ireland. That was in 1704.

"Your devotion, eloquence, and patriotism," said Wendell Phillips, is "seldom paralleled in history." Who have been your leaders? Dean Swift, according to Addison, "the greatest genius of his age;" Pope called him "the incomparable;" Henry Flood, "eloquent for even an Irishman, and sagacious as he was eloquent;" Grattan, "with all the courage and more than the eloquence of his race;" Fox welcomed him to the House of Commons as "the Demosthenes of Ireland;" Emmet in the field; Sheridan in the Senate; Curran at the bar; and, above all, Edmund Burke, whose name makes eulogy superfluous, more than Cicero in the Senate, almost Plato in the academy.

And in America we can never forget Daniel O'Connell. "When I was in Naples," continues Mr. Phillips, "I asked Sir Thomas Fowell Buxton, a Tory, 'Is O'Connell an honest man?' 'As honest a man as ever breathed,' said he, and then told me his story: 'When, in 1830, O'Connell entered Parliament, the antislavery cause was so weak that it had only Lushington and myself to speak for it, and we agreed that when he spoke I should cheer him, and when I spoke he should cheer me; and these were the only cheers we ever got. O'Connell came, with one Irish member to support him. A large number of members (I think Buxton said twenty-seven), whom we called the West India interest, the Bristol party, the slave party, went to him, saying, "O'Connell, at last you are in the House with one helper. If you will never go down to Freemason's Hall with Buxton and Brougham, here are twenty-seven votes for you on every Irish question. If you work with those abolitionists, count us always against you." It was a terrible temptation. How many so-called statesmen would have yielded? O'Connell said, "Gentlemen, God knows I speak for the saddest people the sun sees; but may my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if to save Ireland, even Ireland, I forget the Negro one single hour!" From that day,' said Buxton, 'Lushington and I never went into the lobby that O'Connell did not follow us.'"

And this other incident gives him high place in the affections of a whole race in America. It was also narrated by Mr. Phillips. "Some years afterwards," he said, "I went into Conciliation Hall, where O'Connell was arguing for repeal. He lifted from the table a thousand-pound note sent them from New Orleans, and said to be from the slaveholders of that city. Coming to the front of the platform, he said: 'This is a draft of one thousand pounds, from the slaveholders of New Orleans, the unpaid wages of the Negro. Mr. Treasurer, I suppose the treasury is empty?' The treasurer nodded to show him that it was, and he went on, 'Old Ireland is very poor; but, thank God! she is not poor enough to take the unpaid wages of anybody. Send it back.'"

That is good enough material out of which to make American citizens. If we were able

to make such division of the social structure as to secure exact information concerning the influence of national characteristics, we should discover how much was due to the character of your people in shaping the institutions of our country. When Dr. Lorimer was speaking at the reception of my friend and successor, Dr. Brady, the pastor of the People's Temple, Boston, he congratulated the city on the arrival of an Irishman who was not to be a policeman. But all our Irishmen are not simply policemen, if all our policemen are Irishmen. When good enough material gets to America — and it does — it may have to wait a generation or so; but the time comes when we open the door of our White House in Washington, and bid the good stuff come in and make itself at home. When have we done better than when we opened wide the portals and bade the good Irishman and Methodist who is now there, and whose name is in all the earth, to come in — William McKinley, President of the United States?

We can't get on without Irishmen in America. They must be here and there and everywhere. It is said when our Civil War was on, and we were about to engage in the first battle, the commanding officer rode down the line, and cried aloud with evident anxiety, "Is Dennis McCarty in this army?" Instantly there stepped out of the ranks a tall and superb young man, muscular and brawny, who presented arms, and responded promptly, "Dennis McCarty is all here." The officer then said with stentorian voice, as he turned and complacently rode back, "Let the battle proceed."

Mr. Morgan, commoner of Christ Church, the son of an Irish gentleman, was a member of the Holy Club at Oxford, one of the first Methodists; and as he was the first to die, the first Methodist in heaven was an Irishman.

When John Wesley first came to Ireland, he found great hearts awaiting him and strong minds ready to receive his doctrine. Men and women were raised up who have carried Methodism the world over. Bishop Janes once said: "Wherever English-speaking Methodism exist out of England, it has been planted by Irishmen; and English-speaking Methodism is Irish Methodism the world over."

It is not only to the Irish Palatines that we are indebted for the founders of our American Methodism, but it is from an Irish ancestry we have received the brilliant Maffitt, the doughty Elliott, the scholarly McClintock, the eloquent Simpson, and multitudes of the rank and file of our preachers and laymen. The revered and greatly beloved William Butler is a member of my own Conference. Having founded our missions in India and Mexico, he has come home and is waiting in a good old age to be gathered to his fathers.

What golden threads link the mental and spiritual gifts and excellences of a hundred years ago with your history today! The memory of "that ever-living man," Thomas Walsh, comes down to us through all generations, like rain upon the mown grass, as showers that water the earth. Wesley said he was so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old or any Greek in the New Testament, he would tell, after a brief pause, not only how often the one or the other occurred in the Bible, but what it meant in every place. Such a master of Biblical knowledge he said he never saw before and never expected to see again. Gideon Ouseley is remembered as the veritable St. Patrick of Irish Methodism, and Father Tom of Irish Protestantism. Adam Clarke, who was three times president of the English Conference, and who was first to decipher the Rosetta Stone, has been declared by Theodore Parker to be the scholar of a thousand years. I have the good fortune to be the owner of what was once his set of the *Arminian Magazine*. In the volume in which is printed his portrait, he has written underneath the picture: "This was done by Mr. Holoway, and is as like the original as chalk is to cheese."

There is associated in my mind with your history as a Conference a number of fraternal delegates who have left with us delightful memories of their visit to America. That strong man, Robinson Scott, came so often that we accepted him as the American member of the Irish Conference. I am come to Belfast from the city in which is treasured the dust of Robert Wallace. My predecessor, the venerable Dr. Rust, now the honorary secretary of the Freedmen's Aid and Southern Education Society, told me a few days ago that he called on Sunday morning where Mr. Wallace was entertained in Cincinnati, at the home of John M. Phillips, who was later one of the publishing agents at New York, to accompany him to the church where he was expected to preach. He found he had died of the cholera during the night. He read the burial service at his grave. The Methodists of Cincinnati built a monument to his memory. There is a living Irishman whose name is honored as a household word in America, as everywhere over the Methodist earth. We teach our children to know him through his "Successful Merchant," and though his voice is silent, it cannot be hushed. His was the "tongue of fire," and will be to the end of time. The secretary of your Conference, who came to us two years ago, cannot come too often. His welcome reaches from Maine to Mexico. We need you all in America. We are ready to annex your whole Conference, or to have you annex us. Uncle Sam is rich enough to give you all a farm.

I know Mr. Redmond has told us recently, in one of our *Reviews*, that "the Catholics in Ireland . . . have all through the century been three to one of the entire population." And we have some people among us who feel about their coming much as Bishop Fitzgerald has said the Southern States felt about our Civil War. He illustrates the feeling with the story of a poor boy in Virginia who is the son of a widow. He is fond of hot cakes, but his mother's poverty makes it impossible for him ever to get enough. Recently some friends sent the good woman a supply of cake flour. She determined for once the boy should have all he wanted. Plate after plate was filled with the hot, buttered cakes, swimming in molasses. At length, when a full plate of fresh cakes had been set before him, the boy began to cry. "What," said his mother, "Johnnie, don't you like cakes?" "Yes, ma'am." "Well, then, don't you want some more?" "No, ma'am," he managed to say, in the midst of his crying, "I don't want what I've had."

I am not greatly troubled over the Roman Catholics coming to America — they turn to be something else so soon after they get there. They themselves now admit everywhere that if it were not for immigration, it would not take long for them to lose what they have. If we could get them all at once, the increase would be stopped. We could then go to work to make them all Methodists. I would not have you believe that superstition is all done away among us. We have a Zoological Garden in Cincinnati, which is one of the great attractions of the city. A boat-load of Irish soil was sent for recently, and received by the managers of this garden with the express purpose to test the St. Patrick legend concerning the disappearance of snakes in Ireland. The soil has been spread out in the sun, and the snakes turned loose upon it. They were all doing well when I left. No, there are many superstitious people among us. But the miracle of our civilization is the incontrovertible fact that, come to the United States all who may, in the end we all speak the same thing, and there are no divisions among us; we are perfectly joined together in the same mind and in the same judgment. It is the Christian and American idea that is over all and in all.

When the first delegate, Rev. John Emory, came to the English Conference, which was seventy-eight years ago, he was twenty-six days crossing the ocean. He landed at Brighton, in England, and did not arrive in London until the next day. In the address of the General Conference to the British Conference, which he carried with him, it was said, "The last four years have been distinguished by no ordinary success within the field of our labor; our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year, especially, has been attended with an abundant outpouring of the Holy Spirit, and the increase of our members has exceeded that of any former years." But when that message was written, there were not as many members of the church in the United States as there are now Negro members, and one-sixth of the number then were reported colored. There were only about as many preachers as there are in the New York Preachers' Meeting. There were only twelve Conferences and two effective Bishops. The Kentucky Conference, which is only across the river from my office, was formed during that year. The Ohio Conference, which had not as many members as the Irish Conference now has, was on the frontier, and there had been started only a little time before a mission to the Wyandotte Indians. What hath God wrought! You have been reading in our newspapers something of the decline of Methodism among us. But I am compelled to say of that rumor, as Mark Twain said of the report of his death, "It has been greatly exaggerated." Pursuant to the action of the last General Conference, we have been clear-

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and had used it but a short time when my hair ceased to fall out and a new and vigorous growth made its appearance. My hair is now abundant and glossy."

THOS. DUNN,
Rockville, Wis.

ing up our records, and the gain reported for the last year has materially fallen off. Nevertheless, the net gain in accessions aggregates more than two-thirds of the membership of your entire Conference, and the net gain for the last four years exceeds the number of all the Sunday-school scholars in the whole of Ireland, or more than half the number of all the Episcopalians in all our States and Territories.

We have no longer any frontier, our pioneers are mostly all gone.

> "Behind the squaw's light birch canoe
> The steamer rocks and raves,
> And city lots are staked for sale
> Above old Indian graves."

We are dependent hereafter for our gains on the increase of our population, our immigration, and the sinners all among us, rather than on any new peoples we will find in the far West.

There is one great field open to us in the sixteen Southern States, which were slave States until the proclamation of emancipation by Abraham Lincoln. Our sister white denominations in that territory are not yet educated to care for the black people among them. The Northern churches thus far are the only mission churches to any extent among the African people in the South. The Methodist Episcopal Church has more than thirty Annual Conferences in these States and a constituency of quite two million adherents. The Society which I have the honor to represent has nearly fifty schools, with more than five hundred teachers, ten thousand students, and two million dollars' worth of property. The church has expended ten millions of dollars in the South since the close of the Civil War, of which nearly five millions have been expended by the Freedmen's Aid and Southern Education Society. The magnitude of this great Southern work is not yet understood by our people. Nevertheless, one-half of the gain in accessions to the whole church last year was in the South, and less than one-fourth of that was among the people of African descent. This population is increasing at the rate of three hundred a day, and there are more persons now who are black that cannot read and write than there were slaves. I know no more promising field among us for the safe investment of a little money than in the minds and hearts of these lowly, poor people. There came into my office a day or two before I left a noble specimen of young African manhood, who only a few years ago was wheeling the ashes from the furnace in one of our rolling-mills. He said he was thus engaged, when one day one of the presidents of one of our schools was passing, and he turned toward him and said, "There is a young man who ought to have an education." That was enough. When he came to me he had graduated from one of our universities, and had a good position in one of our State schools. He asked me to give him an introduction to the Bishop of Africa. He believed he was called to go there as a missionary.

Our Missionary Society is equipped with three strong men as secretaries, but they cannot meet the cry from the ends of the earth calling for Methodist missionaries. Though a great burden has fallen on them during the times of depression through which we have been passing, they promise us in a few weeks to be able to cancel their great debt.

Our Church Extension Society continues to build nearly two churches a day, resting only Sundays.

The Sunday-school Union and Tract societies are making the money very largely for our Book Concerns; their leaves are for the healing of the nations.

I cannot tell you the good works of our Methodist women. I know this: The Lord giveth the word. The women who publish the tidings are a great host. They raised $500,000 last year for their two missionary societies, and no person can make a dollar go farther than a woman.

The Epworth League is running our hearts all together. It is the most ecumenical thing among us. Our joint commission on the federation of the two great dissevered communions was compelled to lift its hand to stay the love of the young people. They are likely to run us all into one church before we have loved up to it.

But I must not detain you. I thank you profoundly for your cordial welcome and hospitality. I wanted to come this long journey, if for no other reason, to thank your members of Parliament for the vote of sympathy they have given us as we wage our war of the daylight against the dark. Come over and help us. We shall continue to look to you for Methodist fathers and mothers. Ireland, my fatherland! Ireland forever!

VERMONT STATE EPWORTH LEAGUE CONVENTION

REV. L. P. TUCKER.

FOR the first time in their history the Epworth Leagues of the entire State of Vermont are to meet in a mass convention. The meeting will occur at Burlington, June 21 to 23. The Vermont Conference has had a healthy League organization which has been holding annual conventions of increasing numbers and power. At their last convention, which was held at Brattleboro, in June, 1897, a proposition was made from a delegation from the Burlington District League of the Troy Conference, embracing the western part of the State, for a union of the entire League forces of the Green Mountain State. The proposal was received with favor, and a commission of fifteen persons delegated with full authority was appointed to confer with a similar commission from the Burlington District to complete the proposed arrangement. Accordingly the commission met in Montpelier, Nov. 1, 1897, and accepted an invitation from the new chapter at Burlington to hold a convention in that city in the summer of 1898.

Since then the special committees on program, on transportation, and on entertainment, have been working to the full extent of their capacity. They have searched Methodism for the best speakers in the pew and in the pulpit. Distinguished laymen will unite with Bishops, secretaries, pastors and evangelists to thrill the delegates with the message which God has for these marshaled forces to make them the people of the hour. Ex-Gov. Woodbury will unite with President Buckham in giving them a welcome to the city. Lieut.-Gov. Fisk and ex-Lieut.-Governor Mansur, with Judge Barney of Barre, will appear as chairmen of some of the more important sessions. The Hon. Frank Plumley, one of the most magnetic and impressive orators of Vermont, will deliver an address. Good citizenship will be united with aggressive Christianity as topics for consideration, while world-wide Methodism will be considered by such speakers as Dr. A. J. Palmer, of New York, and Dr. M. C. B. Mason, of Cincinnati; and the Epworth League as a spiritual force will be treated by Dr. L. W. Munhall, of Philadelphia, himself one of the greatest forces in Methodist evangelism, and Dr. S. Parkes Cadman, the evangelistic pastor of Metropolitan Temple, New York city. Vermont Methodism will contribute its best speakers, and world-wide Methodism will send one of its general superintendents in the person of Bishop Vincent. The great Epworth League movement will be represented by Dr. J. F. Berry of the *Epworth Herald*, and the musical forces will be led by E. O. Excell of Chicago.

Delegates to the number of three from each chapter or two from each charge having no chapter will receive free entertainment. Visitors can secure board at reasonable rates by addressing Dr. C. T. Kinsman, Burlington. The committee on transportation has secured special rates on all railroads and has arranged for special excursions. The exercises for the last day of the convention, June 23, will be held in the open air at Willsboro Point, N. Y., thus affording the delegates a steamboat excursion of ten miles on Lake Champlain. Another afternoon will be reserved for sight-seeing with no literary program. Burlington, with its historic places, its picturesque views and public buildings, will be ready to receive its guests, and guides will be at their service to take them anywhere. A visit to Fort Ethan Allen, the University of Vermont, Mary Fletcher Hospital and the Billings Library, will be worth the expense of the trip, while special excursions can be arranged on the Lake at one-half the usual price. An excursion train with five hundred visitors from Albany, N. Y., will come for a single day.

Vermont is enthusiastic about this rally, and there seems to be no reason why "Burlington '98," should not be the greatest religious gathering which has been held in the State which gave Hedding and Fisk to the religious forces of the universe, and Ethan Allen and Admiral Dewey to the military forces. Certainly in such surroundings, scenic, historic, intellectual and spiritual, Vermont Epworthians ought to receive their greatest uplift.

A Wonderful Maxim Invention.

Hiram and Hudson Maxim Famous for their Military Inventions. Samuel Maxim a Younger Brother a Resident of Wayne, Me., also an Inventor.

Samuel Maxim of Wayne, Me., younger brother of the famous inventors, Hiram and Hudson Maxim, has become quite widely known through his investigations into the metallurgy of steel, he having probably discovered the lost art of producing the marvelous Damascus steel. The Lewiston *Journal* recently related how Mr. Maxim took a drill of this steel to a machine shop in Lewiston and how it drilled through the hardest files and drills, but, when the process was reversed and their drills were turned upon Maxim's steel, they sputtered and crumbled as though they were made of cheese.

Another leading paper in Maine says: "Mr. Samuel Maxim is fast becoming even more famous than his brothers, Hiram and Hudson; he has recently made a discovery even more remarkable than that of the Damascus steel. It is a substance produced by a radically new chemical process that will really cure dyspepsia." Still another leading Maine paper says: "Maxim's Protein from Pepsinized Milk has been thoroughly tested and it is now demonstrated that it is far more effective in curing dyspepsia than anything previously discovered. It is distinctly new in its principle and is certainly a most wonderful and effective substance."

The following is from the Belfast *Journal*: "In the *Journal* of Jan. 6 we are told of what appears to be the greatest discovery yet made by a member of the gifted Maxim family. It is called 'Maxim's Protein from Pepsinized Milk;' that it will cure dyspepsia there appears to be not the least doubt. As Mr. Maxim said recently to the writer: 'It embraces an entirely new chemical principle as applied to medical science. It is the exact substitute for that element which first starts the process of digestion. The discovery was accidentally made by the upsetting of a glass of peptonized milk in my laboratory. It has cured me of dyspepsia, and if others have suffered as I have I am willing they should have the benefit of my discovery. It is rather expensive. The process of making is not that of simply mixing together common ingredients, but is a difficult chemical process. Whoever takes it will be cured, once and for all, of dyspepsial troubles. I do not propose to go into the patent medicine business as that business is commonly understood, but if any one has trouble with his stomach and wishes relief that will last, he may write to the Maxim Chemical Co., Winthrop, Me. For 50 cents we will send him a sample box, 24 capsules, enough to start any one on the road to recovery, or for $2.50 we will send a full box, one gross capsules, a sufficient quantity of the protein to cure cases of many years' standing.'"

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Dedication of Ware Church

METHODISM is not a new thing in Ware, nor is the present church just dedicated the first one to be consecrated to the worship of God in this town. The present society had its origin in a class formed on what is known as Ragged Hill, Jan. 7, 1800. The class consisted of Asa, David and Polly Kent, Joshua and David Crowell, and Hope and Elizabeth Leonard. Joshua Crowell, the father of Dr. Loranus Crowell of the New England Conference, was the first class-leader.

In 1823 a meeting-house was erected. The building was a plain structure, 40 x 32, and cost $600, besides a large amount of work which was given. It was dedicated free of debt by Rev. Joseph A. Merrill, presiding elder of the New London District. Here preached Bishop Hedding, Geo. Pickering, Orange Scott, Wilbur Fisk, and others.

Methodist meetings were held in Ware village as early as 1815. The first class was formed here in 1828. In 1832 it was deemed advisable to ask a preacher from Conference. Accordingly Ware was joined with West Brookfield and Greenwich in support of two preachers — Rev. Joel Knight and Rev. William C. White. In 1837 Ware was made a station, and Rev. Thomas Marcy was appointed pastor; 1838-'39, Rev. Charles Barnes; 1840, Rev. G. Green; 1841, Rev. J. W. Gill; 1842, Rev. J. W. Day, a student at Wilbraham, supplied the society. During this term the society worshiped in Paine's Hall and in the old red school-house on North St. For some time the building of a new church was agitated. Rev. Mr. Crowell bargained for a lot, but a professedly Christian man who was bitterly opposed to the permanent stay of Methodism in town, persuaded the owner to break the bargain and sell the lot to him.

In 1843 Rev. David Sherman was sent to Ware, and through the courtesy of the agent of the Otis Company a lot was purchased during this year for $75. Brother Eaton and Sisters Zilpha Stone and Dinah Shaw were transferred from Ragged Hill and assumed the financial responsibility. A church edifice was erected during the summer. The house was a plain structure, 40 x 50 feet, without spire or steeple, and cost $1,300. It was dedicated in the autumn of this year, Rev. Mark Trafton, D. D., preaching the sermon. The Sunday-school numbered 50 and the congregation 250 at this time.

In 1845-'46 Rev. Ichabod Marcy was pastor, and in 1847-'48 Rev. C. L. Eastman. During these years the principal factory was burned, and a Baptist society organized, and notwithstanding extensive revivals but little material progress was made. During the year 1848, under Mr. Eastman's pastorate, blinds for the windows were purchased, the church building repaired, and vestries put underneath at a cost of $1,500. In 1849-'50 Rev. J. W. Dadmun served the church; 1851-'52, Rev. Winsor Ward; 1853-'54, Rev. N. S. Spaulding; 1855, supplied; 1856, Rev. H. F. Jones; 1857-'58, Rev. L. Bolles; 1859-'60, Rev. N. H. Martin; 1861, Rev. Silas Piper; 1862, Rev. F. T. George; 1863-'64, Rev. W. Gordon; 1865-'66, Rev. W. Merrill; 1867, Rev. L. Fisk; 1868-'70, Rev. Geo. F. Eaton; 1871-'73, Rev. W. M. Ayres. During this time a new church was agitated. Then came in succession: 1874, Rev. E. A. Howard; 1875, Rev. I. B. Bigelow; 1876, Rev. M. B. Cummings; 1877-'79, Rev. J. Peterson; 1880-'82, Rev. A. J. Hall; 1883-'85, Rev. H. Matthews; 1886-'88, Rev. E. Hitchcock; 1889-'92, Rev. C. M. Hall. During his stay a new parsonage was built at a cost of $4,000, with an indebtedness of $2,650, and $5,000 secured in pledges toward a new church. In 1893-'95 Rev. A. M. Osgood faithfully served the church. During this time the semi-centennial jubilee of the building of the church was celebrated, and under the labors of Evangelist Weber one hundred persons were converted, 53 of whom united with the Methodist Church. But owing to business depression several families moved out of town and this weakened the church.

REV. J. W. FULTON
Pastor of Ware Church.

Rev. J. W. Fulton was born in Mt. Vernon, N. H. When four years of age his mother died and left him in the care of a man in New Boston, N. H. Here he received religious training in the home and Presbyterian Church and Sunday-school. At sixteen he was left to take care of himself, and removed to Manchester, N. H. In 1846 he was converted, and united with St. Paul's Church, that city. In 1847 he received an exhorter's license, and entered the New Hampshire Conference Seminary. Here, after a severe struggle with poverty, he graduated in 1871, and entered the School of Theology, Boston University, graduating from the latter in 1874. In the spring of that year he was sent to supply New England Village, now North Grafton. In 1875 he was received into the New England Conference on trial.

METHODIST EPISCOPAL CHURCH, WARE, MASS.

In 1896 the present pastor, Rev. J. W. Fulton, was appointed to this charge. In July, 1897, at a quarterly conference, it was voted to commence a new church as soon as $6,000 in reliable pledges could be secured. The pastor was authorized to obtain these pledges, but none of the old pledges were to be considered valid until they had been renewed; $4,500 was renewed. In September the pastor reported $6,000 secured, and on Sunday, Sept. 19, the farewell services were held in the old church, the pastor preaching from Phil. 3: 13.

On Monday morning the workmen commenced to demolish the old church in which the fathers had worshiped for fifty-four years, and where many souls had first found the light. The contract for the new edifice was let to H. P. Cummings of this church, chairman of the board of trustees and building committee. The corner-stone was laid Nov. 11, Rev. A. B. Bassett, pastor of the Congregational Church, preaching the sermon for the occasion. The church cost, including furnishings, $13,852, of which $8,368 has been paid in cash, leaving an indebtedness at the time of dedication of $5,284, of which $2,009 was provided in pledges, leaving unprovided $3,275. On the day of dedication the pastor made a financial statement, and after placing pledge-cards in the hands of the congregation, asked them to contribute as they felt able. Without further urging $658 was secured in cash and pledges, afternoon and evening, in a box collection, leaving $2,617 unprovided.

On Thursday afternoon to a crowded house Bishop Mallalieu preached an able and powerful sermon from Isaiah 40: 31. After the sermon the house was dedicated by the

Bishop, assisted by the presiding elder and pastor. The choir rendered fine music for the occasion and were assisted by Miss Clark, of Springfield, contralto, and Mr. W. A. Anderson, of Ware, tenor. A social hour was enjoyed, and supper was served in the dining-room of the church. In the evening Rev. E. M. Taylor, D. D., of Cambridge, preached an eloquent sermon from John 11: 28.

The church building is 64 x 67 feet, practically three stories high, of English-Norman style of architecture. On the ground floor are ladies' parlor, dining-room, kitchen, toilet rooms, boiler rooms, and vestibule in the tower. This portion is designed more especially for social gatherings, and will not be used for any other purpose. The parlor and dining-room are connected by sliding doors, and a beautiful fireplace and mantel adorn a cozy corner of the latter room. On the second floor is the auditorium, with a seating capacity of 250. The pews are so arranged that those in the rear are only eight seats from the speaker. In the rear of the auditorium, and connected by sliding doors, is the lecture-room, seating one hundred people, and over this in the third story are a balcony and Epworth League room, thus giving a total seating capacity of 400. The pews are of oak. At the right of the preacher's desk is the choir, at the left the pastor's room. The rooms in the basement are finished in pine. The trusses and finishing in the auditorium are North Carolina pine; the altar rail and pulpit furnishing is of oak. The windows are of stained glass, furnished by Spence, Mokier & Bell of Boston. Twenty-one of them are memorial windows — one in the lecture-room, "The Good Shepherd," and in the Epworth League room, "The Angel," deserve special notice, while all are beautiful. The floor of the auditorium is covered with a dark carpet, the parlor by an art square. The church is wired for electricity and piped for gas. The grounds about the building are curbed and enclosed by an iron fence. The old stone step from Ragged Hill retains its place at the principal entrance to the church.

Lasell Commencement

AN unusually good concert by the pupils in piano, violin, organ, and voice marked the opening of Lasell's commencement festivities this year, and demonstrated anew to the public the high grade of musical instruction given at this school.

Among the social events of the season the two society banquets given in honor of the senior class hold high rank with the girls. In a prettily decorated dining-room the two clubs with their guests sit and feast together, toast and respond, and have an all-round good time.

The baccalaureate sermon, by Rev. A. B. Kendig, D. D., an old friend and patron of the school, came next in order, Sunday, June 5, in the Congregational church of the village, kindly placed at the disposal of the Seminary for use on this occasion and on Commencement day, the limited accommodations of the school chapel being inadequate to the needs of Lasell at such times. In the pulpit arch hung the pretty class banner in green and white, relieved against a background of tastefully draped flags. The other decorations consisted of flags and potted plants. With Dr. Kendig in the pulpit were Rev. Mr. Southgate, pastor of the church, Rev. W. T. Worth, of the Auburndale Methodist Episcopal Church, and Rev. Dr. H. A. Starks, of Middletown, Conn., who assisted in the services. Taking for his text the story of the little Jewish captive, who by her timely and compassionate suggestion saved the life of the great Syrian captain, Naaman, the leper, Dr. Kendig preached therefrom a sermon on the potentiality of little things.

Monday was class day, and in the evening twenty-six young women in Oxford cap and gown charmingly entertained their guests and schoolmates for an hour and a half. The indoor exercises took place in the dining-room, which had been artistically decorated. Out-doors there were a short oration on Lasell aims, a jocular presentation of a small boat to the juniors, and the burning of the books around a "camp-fire." The grounds were beautifully illuminated, a band of music was in attendance, there were throngs of guests, and all seemed thoroughly to enjoy the occasion.

Following this came, on Tuesday evening, the Principal's reception to the senior class. Refreshments were served in the dining-room, which had been decorated anew for this purpose in the national colors. An orchestra was in attendance, and the music added yet another pleasure to the occasion.

On Wednesday occurred the Commencement exercises, also in the Congregational church. Mrs. Mary A. Livermore delivered the address — "A Dream of Tomorrow" — to the graduates; and Rev. Mr. Southgate made the opening prayer. The Perkins Institution for the Blind was represented by a band of well-trained boy musicians. The lawn luncheon was followed by a service in the chapel commemorative of the completion of the twenty-fifth year of service of Miss Caroline A Carpenter and Miss Argeline C. Blaisdell. Rev. C. W. Cushing, D. D., formerly principal of the school, gave a very pleasant reminiscent talk. Mr. Bragdon made a short speech, in which he spoke of the high character of the work done by Miss Carpenter and Miss Blaisdell, and made various humorous allusions to sundry facts or occurrences connected with their term of service at Lasell. Mrs. L. P. Morrill, a former vocal teacher of the school, sang two fine solos, the audience joined in singing "Auld Lang Syne," and the more formal part of the commemoration was over. The two ladies in whose honor it was held then received the greetings and congratulations of old friends and pupils. Prof. Jos. A. Hills, instructor in piano at Lasell, who was present, lacked but a short time of having completed likewise his twenty-fifth year as teacher there.

Following this came the business meeting of the Alumnæ Association at 4 o'clock, with which the exercises of the day concluded. The halls and grounds of the school were thronged with guests, mainly former teachers and pupils, and friends and relatives of the present graduating class, and the day was all that could be desired, both in point of weather and of general success of the program of festivities.

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THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Ludlow. — All the parish seem enthusiastic over the opening pastorate of Rev. J. E. Badger. Increasing inspiration is felt in League work. Mrs. Badger proves a very helpful addition to the choir.

Proctorsville. — This is the second year of the pastorate of Rev. W. N. Roberts. Something of his efficiency and popularity may be seen by the fact that all bills were paid last year and a small surplus brought over to this year. William Neal, the four months' old child of Mr. and Mrs. Roberts, was christened at the first quarterly meeting service. Judge Barrett, long one of the pillars of the church, is suffering from a malignant cancer.

Mechanicsville. — Notwithstanding constant removals, services are still maintained, and a heroic struggle is being made by Rev. S. C. Vail and his people to secure for the present year financial and spiritual success.

Cuttingsville. — Something of the difficulties before this charge may be realized when it is understood that there are less than ten resident members. The faith and zeal of a few godly women keep alive the altar fires, and they plan and pray for a revival.

Weston. — Rev. H. F. Forrest is the scholarly pastor at this place. Under the skillful fingers of himself and wife the parsonage has been transformed into a bower of beauty. At the first quarterly conference the salary was increased $50.

Landgrove. — In spite of constant deaths and removals a good degree of spiritual life is maintained, and the congregations are remarkably good. The attendance on the meetings of the Epworth League is increasing. The place is now for the third year under the efficient ministration of Rev. W. A. Evans, of South Londonderry. So great was the desire for his return that one man paid him $50 in gold before Conference as an inducement to continue.

South Londonderry. — The Epworth League anniversary was observed with appropriate exercises, and Montpelier Seminary Sunday by a sermon and collection. Miss Musie Landman is

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the newly elected and efficient Sunday-school superintendent. The salary of Pastor Evans was increased $100 over the amount paid last year. A revival is greatly needed and desired. Rev. W. A. Bryant, a superannuated member of the Vermont Conference, resides here, and is highly esteemed by the whole community. His pastor finds in him a loyal friend and hearty supporter.

Bondville. — A gracious revival is visiting this place. Notwithstanding the busy season, the church is nightly filled by farmers and their wives interested in the great theme of salvation. Capt. W. H. Lee and wife, formerly of the Salvation Army, but now members of the Methodist Episcopal Church, are rendering very efficient help. The salary of Pastor Putnam, who is deservedly held in high esteem, was increased $100.

Springfield. — The impression left by the recent Conference was everyway helpful. Most of the preachers left behind them very gracious memories in the homes where they were guests, and the influence of the public services did much to add prestige to the denomination. Dr. Rowland is having a most auspicious opening as pastor. The congregations and Sunday-school are increasing. The devotional meeting of the Epworth League has been changed from Tuesday to 6 P. M. Sunday, and a Sunday evening preaching service established. The hardwood floors of the parsonage have been re-oiled and Dr. Rowland's family were expected to arrive from Freeport, Ohio, June 4. This society has some royal laymen of whom any church and pastor may well be proud.

Montpelier. — Rev. Andrew Gillies and wife are rejoicing over the advent of a daughter into the parsonage, and many are the congratulations showered upon them. A joint reception was recently given to retiring Principal Smith and incoming Principal Newton. Prof. Lawrence of the Seminary has resigned to accept a more lucrative position.

Windsor. — Rev. C. O. Judkins preached the baccalaureate sermon before the graduating class of the high school, also the Memorial sermon before the G. A. R. Post.

Gaysville. — Increasing congregations greet Rev. L. N. Moody, who is greatly encouraged by enlarged interest in the social meetings. May a gracious revival crown the labors of pastor and people!

Brattleboro. — Many and high commendations are bestowed upon the Memorial sermon delivered by Rev. J. D. Beeman before the G. A. R. Post, Woman's Relief Corps, and Boys' Battalion.

Hartland. — The tide of religious interest is on the rise. One person has been converted and Rev. E. L. M. Barnes is hoping for a general revival.

Randolph. — Pastor Howe received an unusual but well-merited compliment in the invitation to come to his old home and deliver the baccalaureate sermon before the graduating class of the State Normal School at Randolph Centre.

Athens. — Rev. M. H. Smith, the young pastor at this place, is teaching school as well as running a parish. Having had the same experience on the same charge, the present writer can heartily sympathize with him in his arduous labors.

South Royalton. — Not least among the honors bestowed by the G. A. R. of the State were those given Rev. E. W. Sharp of our church at this place in the invitation to deliver the Memorial Day oration. Mr. Sharp was also asked to preach the baccalaureate sermon before the outgoing class of the high school, both of which functions he discharged with credit to himself and the church.

South Tunbridge. — The Grand Army Post of the town worshiped in the Methodist church, May 29, and listened to an interesting sermon by Rev. Chas. E. Flint, who is now acceptably serving his third year as pastor here. Methodists are few and scattered at this point, yet they propose to not only hold the fort, but also to reach out for larger conquests.

Union Village. — This parish has been much unsettled since Conference. First, the people were sadly grieved over the unexpected removal of Rev. J. E. Badger, who had been with them two years. But they prepared to loyally receive Rev. F. M. Miller, a transfer from the New England Conference, who was appointed here by Bishop Vincent. But Mr. Miller could not come for several Sundays and finally asked to be released on account of illness in his family. His request was granted. Meanwhile the pulpit was vacant one Sabbath, and supplied three Sundays by Rev. C. E. Brown, a student from Dartmouth College, and one Sabbath by Prof. C. H. Richardson from the same institution. As a consequence of the unsettled state of affairs the congregations and interest have dwindled. But Rev. H. F. Robinson, a member of the Iowa Conference and a graduate of the Iowa Wesleyan University, who has been taking studies in the School of Theology, Boston University, the past year, has been appointed pastor, and is already upon the ground. The outlook is now hopeful.

RETLAW.

St. Albans District

Epworth Leaguers — Attention! — The program of the State League convention, to be held at Burlington, June 21-23, is published, and you have without doubt received a copy. Read it carefully and see what a big treat is in store for those who shall attend. Unless all signs fail, this convention will be a rich intellectual and spiritual feast. Let every one "lend a hand." Every chapter should send a full delegation. Rev. J. F. Berry, editor of the *Epworth Herald*, is to be there to stir us with eloquent words. He is an excellent platform speaker. No Epworth Leaguer on the district should fail to hear Dr. Cadman of New York city. He is a magnetic speaker and always rouses his audiences to the highest degree of enthusiasm. There will be many stirring addresses from the best speakers in the church. The convention is for the *young people of Vermont*. Every Epworth Leaguer on St. Albans District should be there. Let there be a grand rally all along the line. Let us do our part in making this the best young people's gathering ever held in the State. Everybody is invited.

St. Albans Bay. — Rev. O. L. Barnard returns here for the second year full of faith, pluck and energy. The people generally are pleased at his reappointment and are showing a willingness to help him in his work which is sure to bring good results. Mr. Barnard preached the Memorial Day discourse. The effort is favorably commended.

North Hero. — Sunday afternoon, May 29, a Sunday-school rally was held. Much interest was manifested in the exercises. Rev. J. Q. Angell is returned to this people for the second year.

Underhill. — The work on this circuit, under the labors of Rev. D. C. Thatcher, is doing well. Pastor and people are working for a good year. The Memorial Day sermon was given by Mr. Thatcher in our church on Sunday morning, May 29. He gave the people a plain, pointed, Gospel sermon. That is the kind of preaching some of our communities need to thoroughly shake them up in a religious sense. But some of us are afraid to raise a stir for fear we will have to move. Raise a stir, brethren, even if you have to move; a long stay in one place is a bad thing for some people. A soldier so cautious that he will not fire on the enemy is of no account. We ought to try and report a spring-wagon load of sinners saved this year.

Swanton. — The interests of the church are being carefully looked after in this place by Rev. S. H. Smith. His second year opens well, and pastor and people are working for success. The church has recently suffered a heavy loss in the removal of Dr. H. R. Wilder and family to Burlington. We hope they will be as great a blessing to the church in their new home as they have been here. On Wednesday evening, May 25, a farewell reception was given them in the parlors of the church. Addresses by Pastor Smith and others, with refreshments, made the occasion a very pleasant one.

Highgate. — The pastor, Rev. A. B. Blake, is beginning his second year with earnestness, and with his usual carefulness is working for victory. During the past year, in connection with the church-work, he has had quite a large class in vocal music. Hard times and a small salary seem to make it necessary. The work of the church is reported in good condition. He gave the Memorial Day oration in this place.

Cambridge. — The new pastor, Rev. G. M. Burdick, is making a good impression upon his congregation and the people of this town. On Sunday morning, May 29, he preached an excellent sermon at the union Memorial service, and in the evening conducted in the same place a patriotic service.

Essex Centre. — The baccalaureate sermon at the graduating exercises of the Essex Classical Institute was delivered on Sunday, May 22, by the pastor of our church, Rev. A. B. Enright, from the text, "Thy word is truth." It was a practical and helpful discourse on the Bible.

Swanton. — One of the most notable anniversaries ever occurring in Swanton was celebrated Friday, May 27, in honor of Rev. H. Webster and wife. The occasion was a triple anniversary — being the fiftieth year of their wedded life, the fiftieth year of Rev. H. Webster's connection with the Vermont Conference, in which he has done effective work for forty-six years, and within a few days of Mr. Webster's 72d birthday. Mr. Webster has not entirely given up active work in the ministry. He preached a sermon, Sunday, May 29, on "Personality, and Personal Recognition Beyond the Grave."

The reception was a complete surprise to Mr. and Mrs. Webster, planned by Mrs. E. E. Brown, their daughter, and her husband. There were about one hundred and fifty guests present. The house was decorated with yellow roses, everywhere suggesting the golden anniversary. On the dining-table, intermingled with yellow roses, were over $100 in gold, a beautiful gold and silver berry spoon, an umbrella, a thimble, and many other gifts of gold, silver, and books, prominent among them being a gold-headed cane. During the day many telegrams and letters of congratulation were received. A poem written for the occasion by Rev. J. A. Sherburne was read by his son, Rev. L. O. Sherburne.

Mr. and Mrs. Webster have four children living — Rev. H. A. Webster, of Glens Falls; Edward E. Webster, alderman of Minneapolis, Minn.; Dr. George O. Webster, of Berlin, Germany; and Mrs. E. E. Brown, of Swanton. Emma L., wife of J. K. Darling, of Chelsea, Vt., and Laura A. Webster died some years ago.

The guests from out of town were: Revs. A. L. Cooper, C. S. Nutter and L. O. Sherburne, Rev. W. P. Stanley and wife, Mr. and Mrs. Morton of St. Albans, and Mrs. C. H. Bassett of Barre.

Isle La Motte. — Our cause prospers; Rev. G. W. Burke is doing admirably. The second year promises greater result. The pastor and family have been visiting in Canada. A short season of rest among old friends and relatives was greatly enjoyed. During his absence the pulpit was occupied by Rev. Mr. Marvin, a local preacher. The parsonage is to be beautified by a veranda on the east and south sides.

CREAMER.

NEW HAMPSHIRE CONFERENCE

Dover District

East Kingston. — The year opens well with this society. Rev. C. W. Martin, a student from Tilton, is supplying the pulpit.

Kingston. — Rev. J. W. Bean, finding himself somewhat worn in health, concluded to rest for a

Book about organs free. The Epworth organ, known to Methodist ministers, lent for trial and sold direct for two-thirds of what you would pay for a famous make no better.

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The best Sunday-school song book offered.
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PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

year. He has moved to Penacook. Rev. F. H. Corson has been appointed to this field for the remainder of the year.

Sanbornville.—The church edifice has been frescoed and carpeted and the exterior repainted. A wonderful transformation has been made in its general appearance. Sunday, May 1, was reopening day, the sermon being preached by the presiding elder. Rev. O. W. Bryant reports the bills all paid.

Milton Mills has increased its Sabbath-school library at a cost of $15. Two candidates were baptized, May 1. A mill which has been idle for some time is about to start up, greatly improving the business outlook.

Newmarket handsomely entertained the District Epworth League on May 18. The program was well carried out. Rev. F. N. Upham and Rev. O. W. Scott were among the speakers. This old church is taking on new life. Rev. C. N. Tilton and wife were given a very hearty reception on their return for the third year.

Newfields sadly feels the business depression, but there is no depression in spiritual interest. Mrs. Dr. Pike is at the old Brodhead homestead and takes a lively interest in the affairs of church and state. A babe has recently come into the home of the pastor, Rev. A. E. Draper.

Moultonville.—Quite a company from Rowland Park, residents of Malden and vicinity, were at church on Sunday, May 8. Rev. A. M. Markey gave them a hearty greeting. This society is very fortunate in having a community of summer residents so loyal and helpful to the church.

Tuftonboro.—Here are a faithful few who love the Lord and do what they can to sustain the church. May revival fires again blaze, as of old, from the hilltops of Tuftonboro!

North Wakefield and *East Wolfboro.*—These two little churches regretfully parted with their faithful pastor, Rev. Frank Hooper. The good Baptist people from Leighton's Corner came to say good-bye and leave a token of their regard. The hospitable home of Luther Sanborn was thrown open to receive them. A delightful evening is reported. The new pastor, Rev. George W. Jones, has been cordially welcomed and enters with enthusiasm upon his work. At the first quarterly conference, May 9, he reported having visited every family, seventy in all, scattered over three townships.

Exeter is happy in receiving back their beloved pastor, Rev. William Woods. They think there never was such another preacher — and they are pretty good judges.

Amesbury.—Rev. L. D. Bragg says that Amesbury has sent to the war the best military company in Massachusetts, and that is good enough. Mr. Scott, an official member, is one of the number. May a kind Providence keep watch over our dear brother, and may he soon return in safety to his home and church!

Lawrence, Garden St., gave a public reception to Rev. G. M. Curl and family on his return from Conference. The church was tastefully decorated, and pleasant words of greeting were spoken by people and pastor.

Lawrence, St. Mark's.—The Epworth League anniversary was observed on Sunday evening, May 15. The program was well carried out. Officers were installed in an impressive manner by the pastor. Seth F. Dawson, of Garden St., for some years a faithful trustee of this society, gave an excellent address. The presiding elder also spoke briefly. Reports in the quarterly conference indicate an improved financial and spiritual condition.

Lawrence, First Church.—Rev. C. M. Howard, because of illness, was not able to occupy his pulpit the first two Sabbaths after Conference. He is now "at home" in the parsonage and among the people. A delightful reception was given him. Hearty words of greeting were extended by representatives of the church and neighboring pastors. The year opens well.

Haverhill, First Church, entertained the Woman's Foreign and Home Missionary Societies on Wednesday, May 25. The rain fell in torrents all day, but the ardor of the ladies was not dampened; these faithful workers were out in considerable force. In addition to the home talent, addresses were made by Prof. Harriette Cooke, Mrs. C. S. Nutter, Miss Clara Cushman and Miss Clementina Butler.

Hedding Camp-ground.—Several cottages are open and new arrivals are reported daily. The holiness meeting will be held as last year; to be followed by a Ministers' Institute and Chautauqua. A rich program has been provided, soon to be published. The annual camp-meeting will be held Aug. 22-27.

East Hampstead.—There is quite a revival interest in this little society. Rev. L. N. Fogg is greatly encouraged.

The Dover District preachers have been invited to hold their June meeting at Amesbury, June 21 and 22.

Our Conference ranks have been broken, thus early, by the death of our beloved brother, Rev. Truman Carter, whose funeral was held at Ipswich, May 21. A workman that "needeth not to be ashamed" has fallen, or, better, has been translated.

Memorial Day was never more generally or patriotically observed than this year. Many of our preachers gave addresses: Rev. D. W. Downs at Hampton, Rev. C. N. Tilton at Chester, Rev. Dr. Jacob Spaulding at Smithtown, and others whose names we have not learned. On Sunday Dr. Babcock preached an able sermon before the G. A. R. Post of Dover; Rev. T. E. Cramer, also, at Somersworth. Recollections and the present situation, with our soldier-boys in the field, make these services especially touching.

EMERSON.

Concord District

Haverhill.—After some weeks of delay, occasioned by sickness, Rev. E. E. Reynolds and family are settled in the parsonage and have entered heartily into the work of this field. The people are pleased, and all are looking for a good year.

Piermont.—Rev. A. M. Shattuck and wife feel that they have been well served in being sent to this place, and the work is moving well. At the first quarterly meeting they had paid the pastor $61. This ought to be a suggestion of what some larger charges could do.

East Haverhill.—Good congregations and a good interest are reported here. Rev. W. T. Carter fits the place well.

North Haverhill.—Everything is pleasant. The pastor, Rev. J. R. Dinsmore, is busy. Several parsonage improvements are planned.

Conference Minutes.—They report the valuation of the Bristol church at $1,000. Fine house for that money! Some additions were double, so that the figures say Rev. Willis Holmes' claim and receipts at Milan and West Milan were $750. The facts are, the claim was $500 and house, not all of which is yet paid, though all is promised to be paid. The charge at Alexandria is reported in the Minutes as deficient $3 on the presiding elder's claim. That was correct as the pastor reported it; since Conference they have paid it.

Bristol.—Pastor and people are mutually happy in each other's company. The work is very encouraging. Rev. J. D. LeGro left parsonage and everything else in good condition for his successor. Rev. J. L. Felt and wife found the parsonage committee had put the house in splendid order for them, with paint and paper. Extensive improvements are talked of, some of which are likely to come this year. The pastor had scarcely reached the place when the treasurer paid him $100, and has to date paid $194. Wish all the churches would work on such a generous plan!

Colebrook Camp-meeting.—We are to celebrate part of the Fourth of July by opening the Colebrook Camp-meeting, which will continue until the following Saturday. We invite all southern New Hampshire to come north that week. B.

N. E. SOUTHERN CONFERENCE

New Bedford District

North Truro.—Rev. A. H. Scudder, the pastor, preached the sermon at the union service on Memorial Sabbath. The church was crowded,

The Wanamaker Store.

Concerning a Number of Things

We have so many good things to tell about this week that we scarcely know which of them to leave out and which to put in, for we can't mention all of them.

It's a time full of good things; the season and the weather and the conditions are exactly right for bargains, and we are getting them right and left. With one reason and another, manufacturers and wholesalers are coming to us every day, with goods in their hands, anxiety in their eyes, and generosity in their hearts. They need our outlet, and they get it — if they make the price right. Therefore such offers as these.

Black Silk Grenadines

We have never known these beautiful goods to be so high in favor as this season. But here is a fine assortment, in advance of the wearing time, offered *at less than the maker's cost.* Paradoxical — but what do you care for *whys* when the fact is as it is?

At $1.15, from $1.75 — All-silk figured Grenadine.

At $1.50, from $2.50—All-silk figured gauze Grenadine.

At $1.50, from $2 — All-silk embroidered polka dot gauze Grenadine.

At $1.75, from $2.50— All-silk embroidered spiral stripe gauze Grenadine.

At $2, from $2.50—All-silk figured gauze Grenadine.

At $2, from $2.50—All-silk embroidered figured spiral stripe Grenadine.

At $2.25, from $3—All-silk embroidered polka dot gauze Grenadine.

At $2.50, from $3 — All-silk embroidered figured gauze Grenadine.

At $2.75, from $4—Beaded brocade all-silk Grenadine.

Certain Cotton Stuffs

We can't tell you as to their beauty, for there isn't room, and the samples will talk more eloquently than we can. But we do want to tell you of their cheapness, thus:

At 8 1-4c., the 9c. quality — Good dress Ginghams, in about 35 styles.

At 8c., the 12 1-2c. quality—Printed cotton Grenadines.

At 7c., the 12 1-2c. quality—Printed Spiral Lawns.

At 7c., the 12 1-2c. quality—Printed fine Lawns.

At 10c., the 15c. quality—Printed and self-colored figured Swisses.

At 10c., the 16c. quality — Self-colored striped Piques.

At 10c., the 16c. quality—Printed Batists.

At 15c., the 25c. quality—Printed Irish Dimities.

At 17c., the 25c. quality—Fine printed Organdies.

Some Woolen Bargains

Fancy Mixed Cheviots that were 37 1-2c. are 25c.

Figured Vigoureux that were 50c. are now 30c.

Two-toned Granite Cheviots that were $1 are 50c.

Two-toned Wool Grenadines that were 75c. are 50c.

All-wool Etamines that were 75c. are 50c.

Two-toned Sharkskin Cheviots that were 75c. are 50.

Fancy Bourette Cheviots that were 75c. are 50c.

Fancy Mixed Bourette Cheviots that were 75c. are 50c.

JOHN WANAMAKER,
Broadway,
New York

Section 241

(Please address exactly as above.)

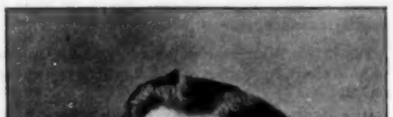
extra seats being used wherever the law permitted.

East Bridgewater. — The League anniversary was observed on May 15. The subject of the morning sermon was, "The Man of Purpose." In the evening Rev. R. C. Grose, of Bridgewater, delivered his lecture on "George Washington." Rev. N. B. Cook, the pastor, preached the sermon before the G. A. R. and associate organizations, Sunday, May 29, and delivered the Memorial Day address on Monday evening. A generous May-basket was left on the parsonage door-step during the month. L. S.

Providence District

Providence, Trinity. — Rev. James M. Taber, M. A., pastor of Trinity Church, has been transferred to First Church, Chattanooga, Tenn., by Bishop Vincent. The church to which Mr. Taber goes is probably the leading church of our denomination south of Baltimore. The edifice is a handsome stone structure, estimated to be worth $72,000. The parsonage is nearly new and handsomely furnished. The membership of the church is composed of the most influential and cultured people of the city, and numbers over 700. The Sunday-school is the largest in the city, having 500 scholars enrolled, and the Epworth League has 200 members. The congregations test the seating capacity of the church. The city of Chattanooga, the episcopal residence of Bishop Goodsell, is the seat of U. S. Grant University, one of our leading schools in the Southland. It is said that the city is visited more frequently by General Conference officers and the Bishops than any other city of its size. Bishop Vincent has conferred an honor upon Mr. Taber in selecting him for this very influential position, but not without a thorough knowledge of his pre-eminent fitness for the place.

A brief sketch of Mr. Taber should here be given: He was born in Vineyard Haven, Mass., of one of the sturdiest of New England families. His mother was a school teacher who early inspired in his mind a love for books and for the solid work which he did in school life. He had the privileges of the public schools, and in lieu of a high school course he went to the famous Duke's County Academy — a school which drew many pupils from many parts of southeastern Massachusetts. Afterward desiring a thorough preparation for college, he went to Phillips Andover Academy, where he prepared for Wesleyan University, Middletown, Conn. He was graduated from the latter institution in 1886, and has since received the degree of M. A. from his Alma Mater. On entering the New England Southern Conference he was stationed in the beautiful town of Colchester in Connecticut, from which he went to the city of Norwich in the same State. His reputation as a pulpit orator and his success among the young people caused his fame to spread through the Connecticut Valley, and his services were in great demand. Many invitations from promising fields came to him, and it was decided when he was through his work in Norwich to send him to South Manchester, one of the best in the State. Here he



REV. JAMES M. TABER

made a notable success, as the published history of the church showed later. The pipe organ installed while he was there, and the many other improvements to the church edifice and the parsonage which he conducted to completion, testify to his ability. As to his social qualities he has few, if any, superiors.

In the church from which he is now transferred he has been very successful, and his strength has had opportunity for a thorough testing. He has attained an enviable place in the hearts of this united and representative church. At the close of the last Conference year Mr. Taber asked the quarterly conference not to consider him as a candidate for another year, owing to a desire he had to seek a dryer climate. After a thorough consideration the officiary unanimously decided to invite him to return for the fifth year. Though with regret for his departure, yet the many friends he has made in the ministry and in the laity will wish him a continued success in his new field of labor. Trinity Church is the leading church in this Conference, having a membership about a thousand strong. It has been noted for years as having the largest Sunday-school in this city. It is a thoroughly organized body and its officiary are men prominent and influential. The spiritual life of the church is a marked feature. Its pulpit has been served by men of power, one of whom, Rev. C. L. Goodell, is now occupying the leading church in our Methodism. KARL.

Great Sale of Silks

Printed Foulard Twill Silks

Twenty-one inches wide, in new designs. The grounds are black, navy, cadet, green and red, with figures of white, lavender, blue and old rose. Made to sell at 50c., they will win your favor at **29c**

Shantung Pongee Silks

In dark grounds, with very attractive designs, Mongolian weaver and Gallic printer never worked to better success nor to less profit. We positively guarantee them for one year. They cannot be landed today for retailing under 75c., but we make them yours at . . . **39c**

Swiss Taffeta Silks

in plaids and checks, in the shades and combinations you like, including black and white. You know the regular standard figure on these silks is 90c. a yard. Now your choice for only **59c**

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NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Rev. Reuen Thomas, D. D., of Brookline, addressed the meeting on "An Anglo-American Alliance." The full text of the address appears in this issue, beginning on page 711. This was the last session for the season. The Meeting will re-open the second Monday in September.

South District

Boston Common. — Rev. Drs. L. B. Bates and W. T. Perrin have begun services on the Common near the old spot which Jesse Lee made historic. Both spoke effectively last Sunday to large audiences who listened to the earnest preaching of the Gospel with much interest. This is a good movement, and should be heartily supported by all Methodists. Dr. J. D. Pickles and Chaplain J. W. F. Barnes will speak next Sunday at 4 o'clock on Charles St. mall.

St. Mark's, Brookline. — St. Mark's Square, Brookline, was the scene of a delightful garden *fete* last Thursday afternoon and evening, being converted into a brilliant maze of booths by the ladies of St. Mark's M. E. Church. At each corner of the enclosure there was a huge locomotive headlight, and the trees were hung with strings of Japanese lanterns and bunting. Scattered about the grounds were gypsy tents of Persian rugs, fancy tables, candy and flower booths and swings. Over each table and booth there was a Japanese umbrella, and dainty Japanese lanterns hung from the edges. On the church side of the grounds, in a large tent, ice cream and strawberries were served.

South Boston, City Point. — Mallalieu Chapter of the Epworth League connected with this church had a grand flag-raising at 9 o'clock of Memorial Day morning. About two thousand people gathered, including Dahlgren Post 2, G. A. R. Music was furnished by a full brass band, doing honor to the Stars and Stripes as the banner was unfurled. Addresses were made by Col. Bradley, of the Governor's staff, and by the pastor, Rev. W. A. Thurston. The flag will fly over the church till the war is ended.

North District

Trinity Church, Charlestown. — Monday evening, May 30, the Grand Army Post held their service in Trinity Church, which was completely filled. An excellent program was rendered and an inspiring address given by Mr. James Burroughs, a member of the Post. Children's Day was duly observed, with sermon to the children in the morning by the pastor, Rev. R. F. Holway, and a well-attended concert in the evening in which members of the intermediate and primary departments of the Sunday-school participated. The church was beautifully decorated, a model of the battleship "Maine" in flowers, and a fountain, being special features.

Auburndale. — Thursday evening, June 9, the people of this church, and to a considerable extent the community at large, gave a "housewarming reception" to the pastor, Rev. W. T. Worth, and family, as they entered the beautiful new parsonage. Drs. Cutler, Peloubet, Southgate, Strong, Dike, Gallagher, and Prof. Bragdon were among the visitors. Everybody was delighted with the house. It is beautifully situated, "commodious, cheerful, compact, convenient." U.

MAINE CONFERENCE

Lewiston District

Newry and *North Newry* are happy in having a resident pastor again. After several years' intermission, regular preaching services are again resumed at North Newry. One member was received from probation at Newry, June 2, during the quarterly meeting.

Locke Mills. — Some degree of friction and division is manifested here, consequent upon recent administration of discipline resulting in the expulsion of a member from the society. Regular church services are maintained, several persons co-operating with church and pastor who did not last year.

Mexico. — At the last meeting of the Interdenominational Comity Commission of Maine, held in Auburn, June 3, the following action was taken: —

"Inasmuch as the Maine Conference of the Methodist Episcopal Church has taken the following action — '*Resolved*, That, as a Conference, we are in sympathy with the purposes of the Interdenominational Comity Commission, and desire to carry out our pledges in so far as is consistent with the laws of our church;' and inasmuch as the Conference has appointed as its accredited representatives two delegates to membership in the Commission; and further, inasmuch as the Bishop presiding at the last Conference has expressed himself unwilling to limit or define the jurisdiction of the pastor appointed to the Rumford Falls charge; we hereby appeal to the presiding elder of the Lewiston District and to the pastor and quarterly conference of the Rumford Falls Church, with whom we now recognize responsibility as resting, to consider anew the decision of the executive committee of this Commission rendered last November relative to the religious interests of Mexico, and to give their hearty support to the same."

In the opinion of your correspondent it is hardly an exact use of words to say that Bishop Cranston was "*unwilling* to limit or define the jurisdiction of the pastor appointed to the Rumford Falls Charge." Bishop Cranston simply disclaimed any right or authority in the matter. He was *unable* rather than "unwilling." We rejoice that the commission has at last located responsibility in the quarterly conference of the local church. If they will now recognize the principle that arbitration of difficulties between local societies can be effected only by the mutual consent of local societies, the work of the Commission, though less ambitious, will doubtless prove more practical. JUNIOR.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

On July 1st and each Monday, Wednesday and Friday during the season, sleeping car will leave Boston on 3 P. M. train of Boston & Albany R. R. for Lake Placid, via Saranac Lake. Car will return from Lake Placid each Tuesday, Thursday and Sunday.

CHURCH REGISTER

HERALD CALENDAR

Dover Dist. Pr. Mtg. at Amesbury, Mass.,	June 21, 22
New Bedford Dist. Min. Asso. at Edgartown, Mass.,	June 27, 28
Colebrook Camp-meeting,	July 4-9
First Gen. Conf. Dist. Ep. League at Bangor, Maine.	July 5-8
New England Chautauqua S. S. Assembly at Lakeview, South Framingham, Mass.,	July 18-29
West Dudley Camp-meeting,	Aug. 5-15
Weirs Camp-meeting,	August 15-30
Empire Grove Camp-meeting,	Aug. 15-22
Laurel Park Camp-meeting will begin	August 22
Sterling Camp-meeting,	Aug. 22-27
Asbury Grove Camp-meeting,	Aug. 22-29
Hedding Camp-meeting,	Aug. 22-27
Willimantic Camp-meeting,	Aug. 22-28
Claremont Junc. Union Camp-meeting,	Aug. 23-30
Willimantic Camp-meeting,	Aug. 22-28
Groveton Camp-meeting,	Aug. 29-Sept. 3

POST-OFFICE ADDRESS.

Rev. J. A. Corey, 243 College St., Lewiston, Me.

TO THE EPWORTH LEAGUE. — There has been a very generous and gratifying response to the call for magazines and books for distribution in the Army and Navy. Arrangements have been made whereby, through the Y. M. C. A., the widest possible circulation will be given to all reading matter sent in. Let the good work go on. Send all packages, express prepaid, marked "Army and Navy," to Room 8, Wesleyan Building, 36 Bromfield St., Boston.

GEO. A. PHINNEY,
CHAS TILTON.
GEO. H. SPENCER, } Com.

UNIVERSITY OF MAINE — COMMENCEMENT WEEK. — Saturday, June 18, 8 p. m., Junior prize exhibition in the Town Hall. Sunday, 8 p. m., baccalaureate address by President A. W. Harris. Monday, 10 a. m., convocation in the University chapel; 2.30 p. m., Class Day exercises; reception by the Q. T. V Fraternity at its new Chapter house. Tuesday, 10 a. m., exhibition drill on the campus; 3 p. m., receptions by the fraternities; 8, reception by the president. Wednesday, 10 a. m., Commencement exercises; Commencement dinner; meeting of Alumni Association; 8 p. m., concert.

An examination of candidates for admission will be held at the University, Thursday, June 23, at 8 a. m. A second examination will be held Tuesday, September 20, at the same hour. Examination papers will be sent to any satisfactory person who will consent to conduct an examination.

W. F. M. S. — The Lynn District Woman's Foreign Missionary Society will hold their quarterly meeting with the Prospect St. Church, Gloucester, June 22. Sessions at 10 and 2. Reports and papers in morning session; address in the afternoon. A trip to the beach will be included in the day's program. Let each auxiliary send delegates and a written report.

The ladies of Gloucester auxiliary will serve lunch at 15 cents per plate.

Mrs. G. F. DURGIN, Dist. Sec.

Have You Eaten Too Much?

Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

EXCURSION TO MOOSEHEAD LAKE, MT. KINEO, BAR HARBOR, ETC.

In connection with the convention of the New England District of Epworth Leagues to be held at Bangor, Me., July 5-8, an excursion to above points of interest at very low rates has been arranged. For particulars address,

Rev. F. B. GRAVES,
36 Bromfield St., Boston.

Drew Theological Seminary

Tuition and Furnished Rooms free. Lectures on Special Topics every term. Particular attention given to Sacred Oratory. Fall term begins third Thursday in September. For information address the President,

HENRY A. BUTTS, Madison, N. J.

FLAG FESTIVAL. — Ten cents and a two cent stamp secures a sample copy of the Flag Festival, appropriate for any church entertainment. Send to Mrs. Mary B. Ingham, 203 Franklin Ave., Cleveland, Ohio.

POSTPONEMENT. — The Preachers' Meeting at Sterling Camp-ground, advertised for June 13, is postponed one week to June 20. A. M. OSGOOD.

PULPIT SUPPLY. — Member of an Eastern Conference, recently graduated from Boston University School of Theology, is open for supply work during July, August and September. Address PASTOR, 7 Astor Hill Ave., Lynn, Mass.

EPWORTH LEAGUE MISSIONARY CAMPAIGN. — The Student Missionary Volunteer movement in an interdenominational way has already accomplished some things in and about Boston. Last winter it held forty-two services, and as a result awakened a great deal of interest. This summer, under the auspices of the Epworth League, plans are on foot for a notable missionary campaign in our churches. All who are interested are requested to write to Mr. Ernest Lavalette, 151 Hancock St., Dorchester, Mass.

N. H. CONFERENCE SEMINARY COMMENCEMENT. — June 11, 7.45 p. m., Rees prize speaking for gentlemen. 17, 7.45 p. m., president's reception to seniors. 18, 7.45 p. m., Class Day exercises. 19, 10.30 a. m., baccalaureate sermon by Rev. J. M. Buckley, D. D.; 7.30 p. m., vesper service — address by Rev. D. C. Knowles, D. D. 20, 2 p. m., alumni ball game; 7.45, Brown prize speaking for ladies; senior reception. 21, 11.30 a. m., annual meeting of trustees; 3 p. m., receptions of literary societies; 7.45, musical graduates' recital. 22, 10 a. m., closing chapel exercises and awarding of prizes; 11, annual meeting of alumni; 2 p. m., Commencement exercises; 4, exhibition of Art department in the studio; 7.45, concert; reception.

W. H. M. S. — The third quarterly meeting of the Woman's Home Missionary Society of New England Conference will be held in Melrose Church, Wednesday, June 22. Meetings at 10 and 2. Reports from the six districts and the various departments of Conference work with business will occupy the morning. Rev. J. D. Pickles will be the speaker of the afternoon.

Lunch served at 15 cents a plate.

Trains leave Union Station at 9.25 and 10.25 a. m., and 1.10 and 1.40 p. m. Time, about twenty minutes to Melrose. SARAH WYMAN FLOYD,
Conf. Cor. Sec.

GENERAL CONFERENCE OF 1900. — Invitations have been received from Kansas City, Ocean Grove, and Saratoga, up to this time. The committee believe that similar proposals for the entertainment of the next General Conference may be expected from other places, and it is necessary that these overtures shall be received by the committee not later than Oct. 1, 1898.

HENRY SPELLMEYER, Chairman.
Newark, N. J.

EXCURSION TO PLYMOUTH. — The Itinerants' Club will hold its next meeting on Tuesday, June 21, at Plymouth. The members of the Preachers' Meeting, with their wives, are most cordially invited. The boat leaves the wharf of the Winthrop Steamboat Company at 10 o'clock, and returns at 3.30. F. H. KNIGHT, President.

ANNIVERSARY WEEK, EAST GREENWICH ACADEMY. — Wednesday, June 15, 8 p. m., students' musical recital and Delsarte class. Thursday, 8 p. m., Chaminade recital by advanced music pupils. Saturday, 8 p. m., elocution recital. Sunday, 2.30 p. m., sermon before the graduating class by Rev. Floyd W. Tompkins, Jr., of Providence; 8, Conference sermon by Rev. James M. Taber, of Providence. Monday, examinations during the afternoon, beginning at 1.30; 8, annual concert. Tuesday, examinations all day, beginning at 8 a. m.; 8 p. m., piano recital for graduation. Wednesday, examinations during the forenoon, beginning at 8; 2.30 p. m., prize declamations; 4, annual meeting of the board of directors; 6.30, Class Day exercises; 8, Principal's reception to the graduating class. Thursday, 9.30 a. m., graduating exercises; 2. p. m., annual meeting of the corporation.

EPWORTH LEAGUE CONVENTION AT BANGOR. — Rate for clergymen on the boat from Boston to Bangor and return is $3 50.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or rest. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. New Turkish, Russian and Natural Sulphur Water baths. Dry tonic air, SARATOGA Spring waters, good wheeling, bicycle paths. Open all the year. Send for illustrated circular.

MARRIAGES

CLOUGH — RUMERY — In Goodwin's Mills, Me., June 1, by Rev. E. Gerry, Daniel W. Clough and Addie P. Rumery, both of Dayton, Me.

SMITH — IRELAND — In Mattawamkeag, Me., May 26, by Rev. W. T. Johnson, Steven F. Smith and Jennie M. Ireland, both of Chester, Me.

WYMAN — HOBBS — Also, June 4, by the same, Wilbur R. Wyman and Della M. Hobbs, both of Mattawamkeag.

CORRECTION. — Trinity Church, Charlestown gave $23 as Church Aid. Through oversight of the pastor of Asbury Temple, Waltham, this item does not appear in Conference Minutes.

W. E. KNOX.

TWENTY-FIFTH ANNIVERSARY — WEST MEDFORD. — The twenty-fifth anniversary of Trinity Church, West Medford, will be observed on Sunday and Monday, June 19 and 20. All former pastors are cordially invited to be present, and if they can come, to let the pastor know at once.

A. W. L. NELSON, Pastor.

International Temperance Congress

An International Temperance Congress will be held at Prohibition Park, Staten Island, N. Y., from July 1 to 6. Its object is to secure an exchange of views so that the different classes of temperance workers may become better acquainted with the work and purpose of one another, and to discuss plans for united effort along important lines. A cordial invitation to attend is extended to every national and general organization, and every local organization, including the church, that is opposed to the liquor traffic and the drink habit.

Each local organization will be entitled one representative if its membership be 20 or less, and for every additional 20 members an additional representative; each State organization to 10 representatives; and each national organization to 20 representatives. While none but delegates will be entitled to vote on questions that will come up before the Congress, all persons interested in temperance work will be gladly welcomed. All organizations are requested to appoint delegates on the above basis at as early a date as practicable, and to notify the secretary of such appointments.

It is expected that special arrangements will be made with the various trunk line railroads, by which special discounts will be secured for passenger rates to New York; also special rates will be made for hotel accommodations.

ALEXANDER S. BACON,
Temporary Chairman.

ISAAC K. FUNK, Temp. Sec.,
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Full, Sweet Tone
Cheapest for Price
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and Chimes. No Common Grades. The Best Only.
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WEST-TROY, N.Y.
PUREST, BEST, GENUINE BELL-METAL
CHIMES, Etc. CATALOGUE & PRICES FREE.

OBITUARIES

And, O beloved voices, upon which
Ours passionately call, because ere long
Ye brake off in the middle of that song
We sang together softly, to enrich
The poor world with the sense of love, and witch
The heart out of things evil — I am strong
Knowing ye are not lost for aye. . . .
God keeps a niche
In heaven to hold our idols; and albeit
He brake them to our faces, and denied
That our close kisses should impair their white —
I know we shall behold them raised, complete,
The dust swept from their beauty — glorified
New Memnons singing in the great God-light.

— *Elizabeth Barrett Browning.*

Greenhalgh. — Thomas Greenhalgh, son of Rev. Thomas Greenhalgh of blessed memory, well known in Maine Methodism, died at Watertown, Mass., in February, 1898, aged 75 years, leaving a wife and two daughters to mourn their loss.

Mr. Greenhalgh was a former resident of Hampden, Me. — of which town his father was, in his closing days, a citizen — and a member of the Methodist Episcopal Church at Hampden Corner, from which he removed by letter, April 1, 1889. His conversion occurred in 1868, under the influence of Evangelist Earle, and was of marked character, changing the whole man in matters of disposition and conduct. He immediately united with the church at Hampden, and was received in due course to full membership, which relation he maintained intact until his removal to Watertown. For several years he was seldom able to attend the public services on account of the condition of his health, but his love was still fervent for the church of his choice. He was an interested reader of ZION'S HERALD.

His faith never failed or wavered when the last hour came, and he passed to his rest confident in the believer's everlasting portion and the resurrection of the dead. He lived in Hampden from his boyhood until about sixteen years ago, and is well remembered by the elder people of the church and the community. In the cemetery at Hampden lie the remains of his parents, his former wife and son; but he was buried at Watertown.

A. J. LOCKHART.

Houdlette. — Theodore Houdlette was born April 25, 1804, and died in Dresden, Me., Dec. 30, 1897.

He had been a Christian for over sixty years, and was a class-leader for over thirty-five years. In the absence of the minister he was in the habit of leading the prayer-meeting. He was very active in all church work. His house was the home of the itinerant. He was a liberal supporter of the church and its interests.

Father Houdlette spent the last few years of his life with his daughter, Mrs. E. H. Houdlette, who watched over him with even more than the care and tenderness of a daughter. He was patient and even joyous in his last sickness, and although he finally lost his mind and did not even know his own children, yet his knowledge of Christ and the way of salvation was perfectly clear. He was heard to say frequently: "I have fought a good fight, I have finished my course, I have kept the faith; I am ready to go."

He leaves three sons and one daughter. His wife and two daughters preceded him to the home beyond. J. W. PRICE.

Barney. — Mrs. Julia A. Barney, wife of Francis W. Barney, was born Aug. 16, 1849, and in North Dighton, Mass., responded to the summons home, May 5, 1898.

In her life Mrs. Barney was equable in temper and kind almost to a fault. Her mind saw readily the line of duty, and her will was prompt in following it. Piety deep and practical was becoming more and more a prevailing element in her religious life.

To her were given two girls and two boys, the pride of her life and the centre of all her earthly plans. These with her husband were the earth-ties that held her most strongly here. To her church she was true. It was to her a part of Christ's kingdom, and she was a loyal subject of the great King. With a quiet perseverance she wrought for the Master — loving Him and loving His children; often hearing the "well done," always desiring to hear the "inasmuch."

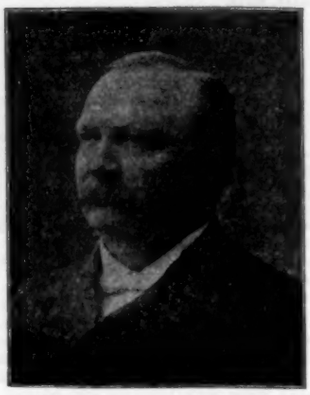
For some days she had been out of health, but it was thought that she was recovering. Anxious to aid in the care of the household, she undertook too much, and in the reaction met her death — as human judgment thinks, many years too soon.

Many friends gathered to pay memory's tribute to a life full of power and of good cheer. The husband and children, with a large circle who loved and honored her, mourn their loss, but know that He who has called her never makes a mistake in the "all things that work together for good;" so with trust we await the great reunion day.

H. H. C.

Baldwin. — Rev. William Wallace Baldwin was born at Bienheim, N. Y., May 30, 1837, and died at Ashburnham, Mass., May 1, 1898.

Having no data concerning his childhood and early family life, the following facts must outline, although in a dim and shadowy way, his career from early manhood. Feeling called of God to the Christian ministry, he fitted for his life work in a Conference Seminary, Union College, and the Concord Biblical Institute. He joined the Maine Conference in the spring of 1862, and in August of that year was united in marriage with



REV. WILLIAM W. BALDWIN

Miss Caroline Thompson, of Derry, N. H. He was transferred in 1865 to the West, where for eight years he performed effective and heroic service within the bounds of the Colorado and Michigan Conferences. In 1873 he was transferred back to Maine, and in 1884 became a member of the New England Conference. His pastorates were: Gorham, N. H. (twice); Brunswick, Me.; Black Hawk, Valmont, and Burlington, Col.; Lansing (First Church), Charlotte, Muskegon and Hillsdale, Mich.; again in Maine at Farmington, Saccarappa, Skowhegan, Kittery Navy Yard, South Berwick, and Woodfords; in the New England Conference, he was stationed at North Andover, West Fitchburg, Winchendon, Athol, West Quincy, Lynn (Trinity), and Ashburnham. It is worthy of mention that he organized the first church and preached the first sermon in what is now the State of Wyoming. That church is now the First M. E. Church in Cheyenne, the capital. In Gorham, N. H., and Lansing, Mich., he built the churches now occupied by these societies. Under his pastorate the church edifice at Athol was greatly improved by a corner tower and thorough interior changes. He saved the church at Kittery Navy Yard from being sold, and raised over $3,000 on its debt. He secured the building of convenient and beautiful parsonages at Charlotte, Mich., and Winchendon, Mass.; and in what he regarded as above all else, he was favored with revivals in almost every charge. In addition to his regular work he edited, in 1883, the *Maine Christian Advocate*.

But this brief abstract is utterly inadequate to convey a proper idea of these fruitful years. The work he accomplished, the history he made, the real life he lived, cannot be thus easily told. The details of his life work can never appear in narrative form, nor is it essential. The world is brighter and better because he has lived, and in his immortal estate he is richer and stronger. He was distinguished by a powerful physique which enabled him for many years to endure with apparent ease the constant stress of a laborious ministry. He possessed a vigorous intellect and was a clear and strong thinker; his views upon the vital problems of the day were never held at second hand. He was a good preacher, vigorous, practical, impressive; and as a pastor was a sympathetic, unfailing friend. The past few years of his life were clouded by ill-health and an inability to carry on his work with his old-time vigor. He retained, however, his buoyant spirit, fully believed in God, enjoyed religion, and has entered into rest. He leaves a widow and two sons — Foy Spencer, professor in Boston University, and Leon E., a student in the same institution. We extend to them our deepest sympathy. G. F. EATON.

Gay. — Mrs. Maria E. Gay was born Feb. 10, 1841, and died, April 27, 1898, at North Dighton, Mass.

When quite young she married Harry Smith, son of Rev. H. H. Smith, who was stationed in North Dighton in 1859 and '60. Her life was not remarkable — if to be remarkable is to do things in an unheard-of manner — but it was remarkable that year after year she took up more than her share of life's burdens, and wrought so faithfully and so nobly that many rise up in praise for her beneficent deeds.

Her only child died quite young, and was soon followed by her husband. Several years ago she married Mr. Charles Gay, with whom she enjoyed a pleasant home life until her departure. Some time since, when her sister became unable to care for her own children, two small boys were taken into this home. Notwithstanding Mrs. Gay already had in her home an invalid father, yet her mother heart went out to these homeless little fellows, and for years they received her best help.

She loved her church and honored it in her life. She loved people because they were God's children. Everywhere that her life touched she will be missed. Her feet had learned while here to tread the way of righteousness, and now the path of the just has broadened into the bright and shining way.

H. H. C.

Howard. — J. Warren Howard was born in Irasburgh, Vt., Sept. 17, 1835, and died at his home in Barton, Vt., April 12, 1898.

He was converted in early life, united with the Methodist Episcopal Church, and always remained an active, consistent and devoted member. He was a member of the official board for more than forty years, and always took a lively interest in the general welfare of the church. For many years he was its financial agent and gave much time to the raising of funds for the support of the Gospel. He regarded it every person's duty to help sustain the church, and therefore felt free to ask for funds to help carry forward this glorious work. In this line of service he was especially successful. He was a great admirer of ZION'S HERALD and had been a subscriber for upwards of forty-five years. As long as he had strength and eye-sight, he read every article published weekly in that excellent paper, and it was a wonder to him why all Methodists did not take it as a special means of grace to the soul. He was also deeply interested in the various benevolent enterprises of the church, and gave according to his ability in support of them all. He took special interest in the cause of missions, and hoped to see the missionary debt wiped out before he went to his reward. Mr. Howard was a faithful, devoted Christian man. What is our loss is his gain. He has exchanged the cross for the crown.

His last illness was very painful, but he bore it with a patience and submission rarely seen among men. It was all right, and he was submissive to the Divine will. He calmly waited for the coming of the summons to promotion to the heavenly ranks. When told that the end was near, he exclaimed, "Glory! glory! glory!" Soon he was not, for God took him. His end was peace.

He was twice married, and leaves a widow and two brothers to mourn their loss. May Divine grace sustain them all in this hour of sorrow! WM. E. DOUGLASS.

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FOR YEARS CURED
TWO REMARKABLE CASES.

I have been an intense sufferer from Eczema for five years. I tried medicines, four doctors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bottles of CUTICURA RESOLVENT, and one box of CUTICURA SALVE, *I was completely cured.*

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I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLVENT, five cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVE, and *I was completely cured.*

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W. F. M. S. GOLD DUST

— Our missionary in Rome sends a most cheering report of her Girls' School, and of the work of her Bible woman, who visits a large number of women in their homes, reading the Bible to them and giving them Christian instruction. She also superintends the *crèche*. Miss Hall pleads for additional help of this kind. Our missionary is laying strong and firm foundations for our work for Christ among the people of the Eternal City.

— Most interesting items are received concerning woman's work in China. Miss Mabel C. Hartford writes of the growing feeling against the cruel custom of foot-binding. At the Annual Conference resolutions against this custom and against infant betrothal and marriage money contracts were passed. Miss Hartford writes of one of her Bible women: "She is a graduate of one of our schools. This year she has been at Sek-chek-du. It was considered a wonderful thing for a woman to go away from her home. At first her family were unwilling, but she said, 'God wants me to go; I must obey Him.' After a time they consented. She met with good success. More than ten women accepted Christ during the first few months she was there. At first she was bitterly persecuted, but she bore it patiently. When her husband heard of the trouble, he asked: 'Did she do anything wrong?' When told she did not, he said: 'Never mind, then, God will take care of her; we must all suffer for Christ's sake.' I had expected him to order her to come home at once. Truly, God's ways are wonderful; we will give Him the glory." So the Lord is calling the women of China to work in His vineyard as He is calling the women of America to "Go and tell." May we listen to the call!

— The following is an extract from a missionary letter: —

"The secret sale of little girls for immoral purposes; the employment of boys for the sin of sodomy; the devotion of girls to the god of lust in the name of religion, they receiving special physical and immoral training for their future service — these all call loudly for a Society of Prevention. Facts should be gathered and put before the public, so that the need of prohibition may be known, and punishment provided for by law. Child marriage and the grievances of little wives cry out to a Society for the Prevention of Cruelty to Children to lift up its voice on their behalf. Opium-fed babies call for our help. They are being ruined morally, mentally, and physically by ignorant, selfish mothers. We need a law making it a crime to give opium to children."

The W. F. M. Society realizes it has a large and important responsibility resting on it, and on each member of our church, to save these extremely unfortunate children. A lady once said, "Let the heathen take care of themselves." Is that what Christ would say? Nay, rather, He says: "Take these children and train them for Me; I will pay thee thy wages." Millions of children are in India needing our care, waiting to be taken into the fold.

Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

THE
Portland School for Girls
(Successor to the Bellows School).
163 Danforth St., Portland, Me.
Will open September 21, 1898.
Principals { CAROLINE M. CRISFIELD, AGNES LOWELL.
Address until June 7, Ogontz School, Penna.

EDUCATIONAL

Boston, 9 Ashburton Place.
BOSTON UNIVERSITY
Law School.
Fall term opens Wednesday, Oct. 5. For circulars address the Acting Dean,
SAMUEL C. BENNETT.

BOSTON UNIVERSITY
School of Theology.
Free rooms and free instruction in the heart of Boston. Opens Sept. 21. Address the Dean, M. D. Buell, 12 Somerset St., Boston, Mass.

STATE NORMAL SCHOOL
FRAMINGHAM, MASS
Entrance examinations June 23 and 24, and Sept. 6 and 7, 1898. For circulars address
MISS ELLEN HYDE, Principal.
MR. HENRY WHITTEMORE assumes charge Sept. 1.

Wesleyan Academy
Wilbraham, Mass.
Applications now received for Fall term, which opens Wednesday, Sept. 14, 1898.
Rev. WM. R. NEWHALL, Principal.

STATE NORMAL SCHOOL
Bridgewater, Mass.
Regular and special courses for the preparation of teachers. Entrance examinations June 23-24, Sept. 6-7, 1898. For circulars address
ALBERT G. BOYDEN, Principal.

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Massachusetts, South Byfield. Founded 1763. Prepares for Scientific Schools, Colleges or Business. Individual instruction. Location beautiful and healthy. New catalogue just out.
PERLEY L. HORNE, A. M.

East Maine Seminary
Bucksport, Me.
W. A. HUTCHISON, President
Expenses low. Send for catalog.
Spring term begins March. 14.

New Hampshire Conference Seminary and Female College
— 53d Year —
Spring term opens April 5, 1898.
Students prepared for college and for professional schools. Courses in Music, Art, and Elocution. Good Commercial department.
Beautiful and healthful location. Three hours' ride from Boston. Commodious buildings heated by steam and lighted by electricity. Resident nurse. Twelve teachers.
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Send to any of the above agencies for Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application.
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Maine Wesleyan Seminary and Female College
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Spring term opens March 15.
Send for Catalogue.
Rev. A. F. CHASE, Ph. D., President.

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Lasell Seminary for Young Women
Suggests to parents seeking a good school consideration of the following points in its methods: —
1. Its special care of health.
Resident nurse supervising work, diet and exercise; *abundant food* in *good variety* and *well cooked*; early and long sleep; a fine gymnasium furnished by Dr. Sargent, of Harvard; bowling alley and swimming-bath; no regular or foreknown examinations, etc.
2. Its broadly planned course of study.
Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; *in some things equal to college work; in others, planned rather for home and womanly life.* Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.
3. Its home-like air and character.
Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room.
4. Its handiwork and other unusual departments.
Pioneer school in scientific teaching of Cooking. Millinery, Dress-making, Business Law for Women. Home Sanitation, Swimming.
Regular expense for school year, $500. For illustrated catalogue address (mentioning ZION'S HERALD)
C. C. BRAGDON, Principal.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

NEWS OF THE WEEK

Tuesday, June 7

— Republicans carry Oregon for sound money.

— Miss Estelle Reel, of Wyoming, appointed superintendent of Indian schools.

— The submarine torpedo boat "Holland" successfully tested.

— Robert Smalls, the hero of the steamer "Planter," ex-representative to Congress, appointed collector of customs at Beaufort, S. C.

— A report from Admiral Dewey states that the insurgents have driven in the Spanish and taken 2,000 prisoners.

— Senor Dubosc and Lieut. Carranza, Spanish spies, arrested in Canada at the instance of Detective Kellert, whom they accused of stealing a letter.

Wednesday, June 8

— The "Buffalo," formerly the Brazilian cruiser "Nictheroy," arrives at Norfolk.

— Henry C. L. Dorsey, the "prisoner's friend," dies at Pawtucket, R. I., aged 75.

— Four officers of the navy, who took part in the battle of Manila, arrive in San Francisco.

— The "Monterey" sails from San Francisco for Manila, *via* Honolulu, accompanied by the collier "Brutus."

— Summer hotel at Fort Point, Me., burned; loss, $50,000.

— Caimanera, on Guantanamo Bay, Cuba, bombarded by the "Marblehead," "St. Louis" and "Yankee;" defences ruined.

— Severe hail-storm at Rochester, N. H.; hail-stones fell measuring two inches in diameter; 700 panes of glass broken in one factory.

Thursday, June 9

— Gen. Charles P. Mattocks, of Portland, Me., nominated Brigadier General of Volunteers.

— The Prohibitionists of Massachusetts hold their State convention at Worcester.

— The Spanish General at Manila reports that the insurgents are gaining strength and advancing on the city, and that he is powerless to prevent the city falling into their hands.

— The French cabinet resigns.

— The hospital ship "Solace" sails from New York for Key West.

Friday, June 10

— Seven cases of yellow fever reported at McHenry, Mississippi.

— Steamer "Marmion" to be bought for a hospital and supply ship by the Massachusetts Volunteer Aid Association.

— Ex-Speaker J. Warren Kiefer of Ohio made a Brigadier General.

— China signs agreement leasing to England two hundred square miles of territory in the neighborhood of Hong Kong.

— English investors in the Philippine Islands want the United States to retain possession.

— Sixteen men-of-war to convoy the thirty transports sailing from Tampa; expedition delayed awaiting arrival of ships from Sampson's squadron.

— The War Revenue bill passes both houses of Congress and will become a law as soon as signed by the President.

Saturday, June 11

— "Monterey" puts into San Diego, having lost her deckload of coal.

— A despatch from Kingston states that our marines have landed at Guantanamo, near Santiago, and raised the Stars and Stripes.

— Japan protests against uniform tax on tea as provided for in the War Revenue bill.

— Dr. Josiah Strong resigns as secretary of the United States Branch of the Evangelical Alliance after ten years' service.

— Nine carloads of projectiles and six carloads of powder on the way to San Francisco for use in the Philippines.

— The "Dolphin" fires at a train near Santiago and wrecks it.

— Strict censorship on all messages to foreign countries hereafter, whether the messages are private or public.

— More rumors of phantom Spanish ships on our coast.

Monday, June 13

— "Monterey" sails from San Diego; the "Badger" arrives at Boston.

— Expedition fitting out for Porto Rico.

— The rainy season begins in the tropics.

— Cadix fleet said to be bound for the Canary Islands.

— Carranza and Du Bosc to sail for Madrid on the 25th; they will be watched until they finally leave Canada.

— Thousands of irregularities discovered in pension papers in Massachusetts; investigation now going on.

— Death of S. Fillmore Bennett, author of the words of the hymn, "Sweet Bye and Bye," aged 62 years.

The Continental Limited is a high-class name and requires a high-class train to carry it fittingly. The Fitchburg R. R. runs the train from Boston at 9.30 A. M., and it is worthy of the name.

A Warning to Users of Alum Baking Powders.

CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana, *Times* :—

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, living southwest of Logansport. Four of the family were poisoned from eating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a serious condition. It is probable that had not vomiting ensued, emptying the stomach, the four would have died from the effects. It is supposed the poison was caused from the baking powder used in making the dumplings. The wife probably added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the * * * *, manufactured by the * * * * This should be a warning in using cheap baking powders, which flood the country. People buy them because they are cheap, and the merchant buys them because he can sell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize baking powders belong to this class.

The highest authorities in chemical science pronounce alum injurious to health and a destroyer of digestion.

Here is explicit evidence that it is a noxious poison.

Alum baking powders likewise coagulate the blood rapidly, interfering with its ready course through the arteries and valves of the heart, predisposing to heart-failure.

The laws of Minnesota and Wisconsin prohibit the sale of alum baking powders, unless they are branded as a warning to the public.

By the laws of England it is a crime to put alum in bread in any form.

NOTE. The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food.

The Royal Baking Powder is far above question as regards its quality and healthfulness, because it is made of cream of tartar derived only from grapes. No other article has ever received such high praise for its quality.

Consumers may use the Royal with full assurance that they not only get the worth of their money, but that they also get the best cream of tartar baking powder that can be had.

ROYAL BAKING POWDER CO., NEW YORK.